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"AND WHY EVEN OF YOURSELVES JUDGE Y NOT WHAT IS RIGHT?"—LUKE XII. 57.

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AMERICAN UNION

FOR THE RELIEF AND IMPROVEMENT OF THE COLORED RACE.

Exposition of the object and plans of the "American Union for the relief and improvement of the Colored Race:" Addressed by the Executive Committee to the Public.

The American Union for the relief and improvement of the Colored Race, was formed on the 14th day of January, 1835, by a Convention of more than one hundred gentlemen, assembled in the city of Boston, from ten different States. It was formed in consequence of extensive correspondence and conference among intelligent friends of the Colored Race, and in the devout hope of contributing something to that great design in which all truly Christian enterprises unite and center, the design of healing the miseries of a miserable world, and establishing everywhere and in every heart, the kingdom which is righteousness and peace and joy, and in which there is neither Barbarian nor Scythian, bond nor free, but Christ, the common Saviour and Lord, the great restorer from moral corruption, the great deliverer from the oppression of malignant powers, and from the darkness and bitterness of human woe, is all, and in all.

The distinct and single object to which the efforts of this Union are to be directed, is sufficiently indicated by the title which the Society assumed at its formation. We have associated ourselves to act "for the relief and improvement of the Colored Race." Of that race, we find at the present time, within the boundaries of our own country, not fewer than 2,500,000 souls. A greater part of these are destitute of intellectual cultivation, of habits of voluntary industry, and of a knowledge of the arts of civilization. Multitudes may also be set down as pagans, no more affected by the genial and saving influences of the Christianity that fills the land, than were their fathers in the wildernesses of Africa. More than two millions of them, the law of the land refuses to recognize as having the rights of human beings; and not only so, but holds them, with its strong arm, in a condition in which they are continually liable, and liable without remedy, to wrongs the most outrageous that tyranny can practice upon helplessness. Some three or four hundred thousand are recognized by the laws as having rights; and their condition, various under the legislation of different states and territories, and variously modified by the usages and sentiments of society in different places, is one which allows them at least some hope and means of self-improvement. Yet of this privileged fragment, the civil and social privations, the intellectual and moral wants, and the physical sufferings, are notoriously such as demand the efficient sympathy of all who would honor God by seeking to promote the well-being of his creatures made in his image.

The constitution of our Union does not confine our views or our efforts to the Colored Race in this country. Here, indeed, our energies are to be employed first and most continually. Here are to be achieved, if at all, our greatest and most desired successes. Yet we are not to forget that the colored people in this country are part of a depressed and wretched, though most interesting race of men; and that the moral, intellectual and political elevation of that race, in any one quarter of the world, is likely to be accelerated by its elevation or retarded by its continued depression in whatever other regions it inhabits.

The full attainment of our object will include the abrogation of all those laws which lay oppressive burthens on the people of color, or which exclude them from a participation in those privileges which ought to be the equal inheritance of all the members of society. It will include the conversion of this great mass of operatives, whose labor is now for the most part compulsory, and therefore far less profitable than it ought to be, into willing, intelligent, provident, and self-directing laborers, whose labor shall be at once cheaper to the capitalist, more productive of comforts to themselves, and more valuable to the Commonwealth. It will involve the bringing of all the influences of civilization, of good government, and of Christianity, into free and effectual contact with that great portion of our population, which, now, these influences either do not affect at all, or, at the best, touch only inadequately and at a disadvantage. Our object is not merely that they shall be relieved from compulsory labor; it is rather that they shall become industrious and efficient voluntary laborers. Our object is not merely that they shall be at liberty to learn, and shall have the opportunity of learning; it is rather that they shall be actually taught, and shall become intelligent men, with all the sensibility and worth, as well as with all the rights of manhood.

In other words, the successful prosecution of our object will involve the abolition of slavery. We shall never accomplish "the relief and improvement of the Colored Race," to the full extent of our designs, while the men and women of that race are bought and sold in the shambles —never, while the law refuses to recognize and protect their domestic relations—never, while the law places them at the mercy of masters whose power over them is boundless, or if limited, limited only on the side of mercy and love. Therefore we seek the abolition of this slavery. We seek it, not indeed as the end of our association, but as a means to our end, or rather as the removal of an obstacle which cannot be surmounted. It is not our great end; for if the legal forms of slavery were to cease throughout the United States this day, the demand for such efforts as our Union contemplates, would be more imperious and impressive than it is at this moment. Nor do we seek it as that without which we cannot begin to operate: much can be done for the relief and improvement of the Colored Race in this country and elsewhere, while the measures necessary to effect the abolition of slavery are only in progress. We seek it, as that which is essential to the full attainment of our object. We seek it, as that which must necessarily go along with the relief and improvement of the Colored Race, here and in all other countries.

With this view, and because the slavery existing in this country is a thing respecting which voices as of a legion are continually crying out, 'Let it alone,' the Convention which formed this Union made mention of slavery in the second article of its constitution. By that article we are pledged as a Society, to use our exertions to convince all our countrymen "that slavery, as it exists in these United States, is wrong, and ought to be abandoned." There are moralists in our country, who profess that slavery as it exists in the United States is not wrong; that Christianity allows it, and sanctifies it. There are political economists in America, who maintain that slavery is not wrong; that it is indispensable to the successful production of wealth; that the labor of unintelligent, sluggish, wasteful drudges, is more profitable to the employer and to the community, than the labor of contriving, self-tasked, enterprising, thrifty freemen. There are jurists and statesmen in America, who maintain that slavery is not wrong—men who, with a boiling love of constitutional liberty, and with a patriotic zeal for the supremacy of written and strictly construed law, and with a chivalrous jealousy of irresponsible power, argue that such slavery as oppresses more than two millions of our population, is essential to the majesty and dignity of national character, nay, essential to the permanence and to the very spirit of liberty. Against all these, we maintain, and expect to show, that slavery is wrong—wrong morally—wrong economically—wrong politically—wrong in every one of its aspects and relations. We expect to show this so clearly, that not only the intelligent, the disinterested, the candid, but even the prejudiced, the perverse, and the "slow of heart," shall be compelled to see it. This we say, not arrogantly presuming on the ability with which we expect to argue the question, but simply relying on the truth, the demonstrable truth of our position, that slavery is wrong in every aspect and relation. We do not expect to carry our point by the eloquence of our appeals to passion, by arguments *a priori*, or by inferences from any metaphysical theory of the origin of civil rights and social duties. If the conviction which we aim to produce, cannot be produced by the patient induction and the naked exhibition of facts, showing beyond the possibility of denial, what slavery is in law, and in usage, what it is in its various influences, and what it is in contrast with that state of society in which all are free, —then we must fail.

There is another and more obstinate error in respect to slavery in this country, which we are pledged to resist. Thousands will admit that slavery is wrong, who yet—strange as the statement seems—do not admit that slavery as it exists in this country ought to be abandoned. In other words, admitting that slavery is evil and only evil, they do not admit that the evil can be remedied. Show them that the system violates, and seeks to efface, God's image in the nature of man; they acknowledge it. Show them that the employment of slave labor in the cultivation of the soil, or in any of the operations of productive industry, is a wretched and wasteful contrivance, at war with all the improvements of progressive civilization; they acknowledge that it is even so. Show them that the subjection of one sixth of our people to arbitrary power, the government of brute force, is a perilous anomaly in the legislation of a republic whose welfare is pre-eminently dependent on the unarmed administration of universally venerated law; they acknowledge the anomaly and the peril. But, with all these admissions, they maintain that, as slavery here is an established system, it ought not to be meddled with; that the difficulties in the way of its abolition or mitigation are insuperable; that, dreadful and deadly as the evil is, it is less than the evils which would infallibly be involved in any remedial action; and that therefore, while we lament its existence, we must submit to it, as to a decree of iron destiny. In opposition to such opinions, our constitution as a society binds us to maintain, that slavery "ought to be universally abandoned." We are aware of the difficulties which must encompass every legislative movement for the extinction of slavery. We have no sympathy with those who speak as if the abolition of a system on which, in many of our States, the whole fabric of society rests, the adjustment of all the warring interests which that system involves, the conversion of a brutalized slave population into a population of virtuous freemen, the protection of the emancipated against the masters who have not forgetten to despise and oppress, and the protection of the masters against the outbreaking passions of freed men who have not learned that true freedom means labor and subjection,—were as easy a piece of legislation as to change a man's name from Richard to John. Yet, on the other hand, we have no patience, and desire to have none, with the folly which asserts that slavery is to be borne with eternally, as an incurable and necessary evil. For such wrongs, there can be and must be a remedy. We need not undertake to announce, at the outset, a system or scheme of legislative action for the abolition of slavery; but we may say that whenever the people of the slaveholding states shall generally see the criminality, the impoverishing tendencies, and the dangers of that system, their political wisdom, guided by the experience of other countries and of other ages, will find out a method of relief. "Where there is *a will*, there is *a way*."

While pursuing thus the effort to enlighten public sentiment in regard to the many evils of slavery, we hope not to be betrayed into a hostility towards slaveholders, which shall eat out the spirit of philanthropy in which the effort has its origin; we hope not to become so inflamed with the zeal of propagandism, as to forget that this effort is only subordinate to our great end, the Relief and Improvement of the Colored Race. Our object is simply to do good, and to persuade others to do good, to an unfortunate race of our fellow men,—to do them good wherever we can find them, north or south, in this country or in other lands,—to do them good now to the extent of our present opportunities of benefiting them, in the full expectation that the doing of it will ensure other and better opportunities, and will infallibly open the way for doing more and more, till the work of their relief and improvement shall have been completed.

To the question, why we have formed ourselves into a distinct and permanent association for the prosecution of this object, we give a candid and explicit answer; and we are the more particular to do this, because we are unwilling to leave any ground for misunderstanding or jealousy in any quarter.

1. We do not overlook the efforts which have already been made in our country, for this object. Far from us be the folly of imagining that we are undertaking a work entirely new; and the arrogance of representing that, till our particular effort was set on foot, the claims of our colored brethren were unheard, and their sufferings unnoticed. For the last fifty years, the patriotism, the benevolence, the justice of our countrymen has been, to some extent, mindful of the wants and wrongs of this portion of our population. In all the States from Massachusetts to Delaware, slavery has been, within that period, either totally or virtually abolished. In all the States, from Maine at least as far south as Georgia, Christians of various denominations have exerted themselves, either separately or in combination, to supply this distinct class with appropriate means of religious and moral instruction. In the Middle and Northern States, there is a stong feeling of opposition to slavery, which they regard as a blot on the character and a blight on the prosperity of our great republic—a feeling which, more than once, has broken out with an intense excitement, shaking, not the capitol only, but the nation. Again and again have schools been attempted, with various success, for the purpose of affording a higher education to individuals whose talents and disposition seemed to give special promise of usefulness among their brethren. And though of late that feeling has been perhaps less efficacious, in consequence of contentions among the friends of the colored man, it is not unreasonable to hope that even these contentions may ere long result in a more vigorous, more rational, more united, and therefore more powerful public sentiment, than has ever yet spoken out in this land for the slave and for the freeman of the slaves' unhappy lineage. We commence this effort, then, without overlooking the efforts which have been already made in the same cause, and without disparaging either the success of those efforts, or the hopes which that success may reasonably inspire.

2. Nor is our Union formed with the design of opposition to any efforts previously organized. Two Societies, calling themselves American, and professedly seeking in different ways the elevation of the colored man, are already in the field. To neither of these do we place ourselves in opposition. So far as our views of justice and benevolence and wisdom will allow, we shall be ready to co-operate with either, or with both, for the attainment of objects common to them and to us.

The American Colonization Society, with its Auxiliaries, is planting colonies of colored Americans in Africa. In this undertaking, if benevolently and wisely managed, we see nothing hostile to the relief and elevation of the Colored Race in this country; but on the contrary, much if we mistake not, which tends to elevate their social and moral standing. Against all those unequal laws and usages, in every part of the nation, which tend to depress the man of color, to make even his freedom no better than an empty name, and ultimately to expel him from the country in which he and his fathers have too dearly purchased a right of residence, we are ready to protest on every fit occasion. But we see no reason to protest against the enterprise of providing for such colored men as may desire it, an escape from the oppressions and unpropitous influences, which here encompass them, or even against their being invited to improve the opportunity of securing a new home for themselves and their children. Nor, on the other hand, do we concieve that, by any benevolent and reasonable mind, our undertaking can be regarded as hostile or rival to that.

The American Anti-Slavery Society is seeking, as its end, the abolition of Slavery, and, as a means to that end, the improvement and social elevation of the free people of color. Our enterprise, surely, is not hostile to the object proposed by that Society. The relief and improvement of the Colored Race cannot be put in opposition to the abolition of Slavery. They, indeed, of the Anti-Slavery Society, regard our end as in order to theirs; and we regard their end as in order to ours. But between their view and ours, there is no essential repugnance; the effectual abolition of Slavery, and the thorough improvement of the Colored Race, are, at the first glance, perceived to be not only inseparable, but mutually dependent. We may pursue our end in our way, and they may pursue their end in their way, without any necessary collision. On their scheme of operations and the agencies which they employ, it is not for us, as a Society, to pronounce an opinion. We only say here, that we design neither to oppose them, nor to rival them; and that, so far as they can succeed either in elevating the free people of color, or in promoting an intelligent and intense disapprobation of Slavery and of all who uphold it, we shall rejoice in their success as in our own.

3. We do not overlook what is a sufficient reason for the movement we are attempting, that there is, on the part of American Christians and philanthropists, a great amount of kind feeling towards the Colored Race, which has not yet been sufficiently brought into action. Thousands among the best men in the land,—whether wisely or not, we attempt not to decide—stand aloof from the operations of both the Societies to which we have referred, chiefly, not to say solely, because of the contentions in which these operations have unhappily become involved. There are churches, there are ministers of the gospel, there are benevolent, active, and influential individuals, who, it is believed, are ready and solicitous to combine their exertions for the welfare of the colored people, as soon as they can see how to act without taking sides in the unfortunate and disastrous conflict between opposite parties. If we can call forth and embody this as yet unorganized benevolence towards the people of color—if we can do any thing towards pointing out a field of combined action for this object, into which these contentions need not be carried,—the intelligent and benevolent public will not be slow to justify the formation of our Union.

4. At the same time, it is to be observed, that there is much to be done in behalf of the Colored Race, which is not done, or likely to be done, under existing organizations. The efforts of the Colonization Society are limited to a single object. It can move only in one line. And without disparaging that object, we may say that more than that, far more, must be done, before the claims of the Colored Race on our benevolence, or our justice, begin to be answered. The efforts of the Anti-Slavery Society admit of a wider range. But—to confine ourselves to a single specification of what lies beyond their sphere—the nature of their undertaking makes it impracticable for them to do anything, directly or indirectly, to promote the efforts which are made, or which ought to be made, for the welfare and improvement of slaves continuing in bondage. To us, and, if we have not altogether misjudged, to a great portion of the reflecting public, one of the most cheering signs of the times in relation to the great object of our efforts, is found in the fact that Christian sensibility in the slaveholding states is awaking to the claims of the enslaved for religious instruction—in the fact that churches and ecclesiastical judicatories are taking up, as a duty of the most urgent importance, the work of securing for the slaves within the reach of their influence, a knowledge of the sublime truths, the precious consolations, and the inspiring and ennobling motives of the word of God —in the fact that ministers of the gospel, young men endowed with superior talents and various attainments, and invested with the confidence alike of the slave and of the master, give themselves to this work, with the self-denying zeal of apostles—and in the fact that these efforts are received with unexpected favor by men who make no pretensions to Christian benevolence, on the ground that the interest of the proprietor is promoted by the Christian instruction and discipline of the slave. We see in these facts, not a conspiracy to divert public attention from the great question of abolition, and thus to perpetuate the bondage of the slave; nor a design to pervert the peaceful and benignant influences of the gospel, and to make Christianity serve as the guardian angel of Slavery; nor any tendency to prevent either individual or general emancipation; but rather an indication that the elastic spirit of Christian enterprise, which seeks the conversion of every creature, is beginning to develope itself, even amid the many opposing influences inseparable from the social constitution of those States; and a proof that, in the districts where these efforts are begun, the slave is beginning to be regarded not merely as a chattel, but as a man,—and that Slavery there is about to arrive at that point, at which the improvement of the slave's condition is a matter of necessary economy on the part of his master; and a ground of hope that one improvement will lead to another, and one manifestation of kindness towards the enslaved will beget another, and that thus masters and slaves will be preparing for that consummation so devoutly to be wished, the peaceful abolition of their existing relation, and the substitution of other relations, less at war with the theory of republican institutions, less offensive to the common conscience of mankind, and less malignant in their influence on the character and interests of the parties. Now, is it not practicable for the benevolent and Christian public in the United States generally, to co-operate in some way with those individuals and associations, who, in the midst of Slavery, are thus seeking the welfare of the slaves? Is it not practicable, by argument and by Christian kindness, to subdue opposition and passion, and to spread a system of religious instruction throughout the slaveholding portion of the country? Ought not the whole country to be made acquainted with all that is done, as well as with all that is not done, for the instruction and salvation of our enslaved population? And, not to refer at present to any other topic, do we not find occasion here, and scope, for the action of a new Association?

But the question will be raised in every quarter, what *measures* does this Union propose for the promotion of its great object? How is it to operate for the Relief and Improvement of the Colored Race? We are aware that in the answer to this question are involved, essentially, all the merits of our enterprise; and that it were unreasonable to ask any to co-operate with us, till we have clearly announced what we propose to do. And therefore we desire to exhibit without reserve, what, with a humble reliance on the guidance and favor of him to whom every good work belongs, we shall endeavor to perform.

Respecting the propriety, or expediency, or even the duty of political action for the relief of the oppressed people of color, we have here nothing to say. Be it that such action is deemed necessary by others, we shall not attempt to interfere with, or to supersede, the efforts which they may choose to make in this way. The work of excitement, of popular agitation, of political combination and influence, we leave to others; not as condemning the exercise of one of the highest and most sacred privileges of citizenship, but simply because we think that we, as a society, can prosecute our object most effectually by keeping away from the arena of such conflicts.

On the contrary, our attention will be directed to the following humbler departments of effort. In the progress of our work, other ways of advancing upon our object may be offered to our view; but at present, our scheme of operations includes especially these particulars.

I. We invite the attention of all the friends of this cause, to the duty of combined and systematic local efforts for the improvement of the people of color in all our cities and larger towns. In the cities of even the most northern States, there are large and compact masses of this sort of population. The propriety of efforts for the improvement of their condition and character, none but the hard-hearted and unbelieving can deny. They suffer under many embarrassments and impositions. To a lamentable extent, they suffer from their own ignorance, and from habits of unthriftiness. They suffer, often, from the want of regular and regularly productive employment. In many places, they suffer because to other demoralizing influences is added the absence of suitable religious instruction. Multitudes of their children have not adequate opportunities of acquiring those elements of knowledge, which are essential to their usefulness and happiness in this, or in any other country.

The efforts which have been made heretofore, and which are still prosecuted in many places, are, on the whole, undoubtedly a fit model for similar efforts elsewhere. An association which shall be the recognized and active patron of the people of color, which shall help them by seconding and guiding their efforts to help themselves, which shall supply pecuniary assistance so far as it shall be needed for the sick and helpless among them, which shall carefully seek to stimulate their charity towards each other in circumstances of distress, and which, in brief, shall do for them whatever is demanded by an enlightened and considerate benevolence,—ought to exist in every place in which the people of color are sufficiently numerous to constitute a class. Among the particular modes of doing good belonging to the province of such Associations, the following deserve to be here enumerated.

1. Religious instruction, by affectionate, discreet and faithful teachers, should be provided for the colored people, in such forms as may be best suited to their wants. Wherever they are sufficiently numerous to form a religious congregation by themselves, they ordinarily prefer to do so; and, if we mistake not, the obvious advantages of such an arrangement, when practicable, are more than the disadvantages.

2. Schools should be provided, in which every colored child shall be enabled to acquire as good an education, as is due by birthright to the other inhabitants of this country. In those States in which common schools are established by law and at the public expense, the colored child has the same right to education with the children of white parents. But even in those States, there is always danger that without the patronage of vigilant friends, the colored people will be defrauded of their rights as established by law. Under the pretence of putting them into separate schools, they are sometimes excluded from the well taught and munificiently supported public schools, and are placed under the care of less competent teachers, who are employed only for a small portion of the year. Where there are no public schools, the necessity of associated benevolent action is obviously still more imperious.

3. The colored people everywhere need aid in bringing up their children to respectable and regular employments. The greatest temporal benefit which can be conferred on a colored boy in this country is, to give him a good trade. How few are the colored mechanics who do not find constant occupation, or who do not provide respectably for themselves and their families. And yet how few colored boys have the opportunity of learning any mechanic art.

4. To improve either the condition or the character of the colored people, they must be taught the habit of saving and accumulation. Property is worth as much to a colored man, as it is to a white man; and property in the hands of an intelligent and honest colored man is worth as much to the commonwealth, as if he were white. Teach a colored man to lay by something from his daily earnings by extra effort and self-denial; and he is already more of a man, both in his own eyes and in the eyes of the community. In no one way, then, can the friends of these people do them good more directly and efficiently, than by enabling them to make a safe, and if possible, lucrative deposit of their savings. Where there is a Savings' Bank, they should be kindly incited to avail themselves of its advantages. Where there is none, some substitute should be provided.

In proposing these efforts, we do not demand that associations instituted in accordance with our suggestions shall be in name or form auxiliary to this Union, or shall be considered at all as adopting any principles ascribed to us, or abjuring any principles ascribed to others, in relation to other topics. We only ask that such efforts may be organized, that the good may be done, and that in the doing of it, there may be a union of beneficent hands and philanthropic minds, without reference to questions that pertain to other branches of the great enterprise for the deliverance of our country from its crimes and perils, and for the redemption of the African race. Surely, there need be no dissention respecting the usefulness of such efforts. Surely, all who desire the welfare of the colored people, can unite in the principle, that *one* way to obtain for that class of our population a more advantageous station in society, and a progressive diminution of their burthens, is by leading them to improve to the utmost the privileges which are actually within their reach.

II. We propose to use our exertions, as we have opportunity, in bringing forward promising young men of color, and aiding their education in the higher branches of knowledge. The hearing of this on the Relief and Improvement of the Colored Race, is too obvious to require elucidation. Happily for our object, there are institutions in this country, at which the colored pupil can pursue, under able instructors, all the branches of a liberal and finished education. Yet the number of individuals actually improving these advantages, is far less than might be expected. Educated men of color are needed, not only to co-operate in promoting the intellectual and moral elevation of their kindred in this country, but to sustain a most important agency in the yet greater and more comprehensive work of elevating the Colored Race throughout the world. The myriads in the British Colonies, now either emancipated, or passing through the process of emancipation, might receive a large portion of their teachers, more easily from this country than from any other. In Hayti, colored men from the United States, well furnished with science, political, mechanical, or physical, or otherwise well prepared to aid in forming and developing the mind of an infant nation, would find a ready welcome, and an ample and honorable field of usefulness. Africa, too, must be explored, its resources searched out, its scientific treasures brought to light, by scientific travelers of African blood and constitution. The native tribes of that continent must be made acquainted with the gospel, and with the sciences and arts of Christendom, by teachers of their own race and complexion. The colonies there must, for a season, receive their leading and enlightened minds, their politicians and jurists, their teachers, their physicians, their Christian ministers, chiefly if not exclusively, from among the colored people of this country. Yet, for all these great purposes, how few colored youth are at this moment in a course of training! We shall seek earnestly for some way in which we may co-operate in supplying this deficiency. It cannot be doubted that diligent inquiry may find, scattered through the land, the young men of color, fit to be educated, whose education shall act with incalculable power on the destinies of their race.

III. We believe that a full exhibition of all the facts respecting the condition of the Colored Race, and a full illustration of all the influences which conspire to depress them in this country and elsewhere, will be more powerful than perhaps anything else, in forming that enlightened and decided state of the public mind, which must be everywhere formed in order to their complete relief and elevation. We propose, therefore, to spare no pains, and no reasonable expense, in the work of investigating, and collating, and publishing to the world in the form of clear statements and undeniable deductions, all the facts that can be ascertained in relation to such heads of inquiry as the following:—

1. THE FREE PEOPLE OF COLOR IN THIS COUNTRY.

(*a.*) Their number, and the number of families, in each state and district.

(*b.*) Their legal privileges and disabilities, under the legislation of the several States and of Congress.

(*c.*) Their employments:—from what employments they are excluded by law or by public prejudice.

(*d.*) Their opportunities for acquiring knowledge:—the number and character of the schools open to them; the number of pupils; the number of children who have no means of instruction.

(*e.*) The amount of property owned by these people in the several States;—how much, in proportion to their numbers, as compared with other classes of people.

(*f.*) Their increase, and its causes;—how much of it in each State is natural, and how much is by emancipation or immigration.

2. SLAVERY AND THE SLAVE TRADE.

(*a.*) The legislation and jurisprudence of each State and territory in respect to slavery; and the practical operation of the laws as affecting the power of the master, and the protection of the Slave, and the character and happiness of both.

(*b.*) The economy of Slavery,—or its influence in the production, distribution and consumption of wealth.

(*c.*) The commerce in Slaves, as carried on within the United States;—how many are transported from one part of the country to another; —which are the exporting States, and to what amount;—which the purchasing States and territories, and to what amount, and for what uses; ---who are the carriers;—what restraints upon this commerce in the laws;—what the bearings of it, on the wealth, safety, and character of the parties.

(*d.*) The means of instruction and improvement enjoyed by the slaves, as compared with those enjoyed by the laboring class in other countries, and especially under the despotic governments:—Their actual improvement,—how far they have ceased to be barbarians and pagans.

3. THE ABOLITION OF SLAVERY.

(*a.*) The causes, political, commercial and moral, which, in various instances, have brought about or necessitated the extinction of slavery.

(*b.*) The processes or forms of abolition, at different periods, and under different governments, and their comparative adaptedness to the legitimate end of abolition.

(*c.*) The effect of abolition on property;—what bearing it has had on the value of real estate and of other kinds of wealth in different states of society; and how this illustrates the reasonableness and extent of the master's alleged right to compensation.

(*d.*) The results of abolition, as affecting the condition of the emancipated population and the general welfare of society;—the actual condition of the Colored Race where they have been emancipated, and the influences that modify that condition.

The results of such investigations, we conceive, will not only afford the most convincing demonstration that slavery is wrong and ought to be abandoned, but will throw a strong light on all the difficult and perplexing questions connected with the subject. And the publication of the facts and principles thus ascertained beyond the possibility of denial, may be made effectual in bringing the public mind, not only of the free States, but of the whole country, to that position in which there shall be but one opinion of the morality of slavery, and of its relations to public and private interest, and of the duty both of legislatures and of individual citizens. Our fellow citizens of the Southern States are not insensible to the estimation in which they may be held by the enlightened and deliberate public sentiment of the country and of the world. Nor are they, as a community, incapable of being instructed, or of being moved by truth, even in relation to slavery. They sustain slavery, and insist on its perpetuity, chiefly because they deceive themselves. They deceive themselves by refusing to look the system in the face, and to ponder its theory as delineated in their own statute books, and its practice as developed within the range of their daily observation. They deceive themselves with the idea that, on the whole, the degraded and wretched colored man is as well off, as his nature and the interests of society will allow. They deceive themselves with the terrific fancy, that the first movement of change will be convulsion, and the first whisper of discussion will be like the heedless shout among the mountains, which looseus the poised avalanche, to rush upon the vale below with instantaneous ruin. By such delusions and terrors, do they justify themselves, in maintaining slavery. But cannot their delusions, unconquerable as they may be by reasonings *a priori*, be dispelled by the presentation of facts? Can they resist the appeal to their own judgment and to the common judgment of mankind, which would be made by a simple, intelligible, unimpassioned, and indisputable statement of what slavery is, as it exists under their legislation? Can they resist, when all the effects of that system on their prosperity as states and as individuals, shall have been made manifest, not by angry disputation, but as by the steady and cautious researches of science? Can they resist, when vigorous conclusions from the widest induction and the most careful analysis of facts, shall have shown what the abolition of slavery is, and by what processes it may be most safely and happily accomplished?

Nor will these investigations throw light on slavery alone. We regard them as important to every department of our great enterprise. The question how to accomplish most entirely, not only the relief of the Colored Race in this country from the power of unrighteous laws, but their elevation here, & in every other country, in which they are a distinct and depressed class; —and the question how to pour light most effectually and rapidly over the dark realms of Africa,—are questions which, in the existing state of our knowledge, can be answered only in part. Some things we can see, which ought to be done, and which there is an obvious way of doing; and in our view, the wisest method is, to begin with doing these things, and at the same time to inquire diligently in every quarter, what else can be done to most advantage, and to search out every fact that can throw light on the path of our philanthrophy. This is our method of proceeding. We ask the cooperation of all to whom our views commend themselves as just, and the patience of those who think their own views too enlightened for further illumination, and too thorough to admit of any joint action with a system so deliberate.

In particular do we ask, for this method of proceeding, the co-operation of the professed followers of Christ in the slaveholding States. We would not charge them with a total neglect of their duties to the Colored Race. We appreciate the difficulties of their position. We rejoice to know that the claims of the slaves on Christian sympathy and Christian beneficence, are receiving more and more of their attention. But we cannot refrain from asking them, in the name of their Master and ours, whether they are now doing, whether they have as yet dared to think of doing, all that they ought to do for the degraded and perishing population which swarms around them. Is it enough, merely to arrange, for these enslaved millions, a system of oral instruction in religion, and to leave them from generation to generation, without the power of reading the Scriptures, and subject to all the corrupting and brutalizing influences of slavery? Not that such a system is to be condemned as no better than total neglect, or as a compromise with oppression;—but is it enough? Ought it to satisfy the philanthropy of those, whose spirit is the spirit of Christ? We make no appeal here to politicians, to statesmen, to men of merely worldly views, to men who can conceive of no higher and holier impulse than the love of country. But we do appeal to those who are conscious of purer and nobler affections, whose citizenship is in heaven, who have identified themselves with the service of him whose gospel, preached to the poor, is "deliverance to the captives, and the opening of the prison-doors to them that are bound." We appeal to them, as to men who believe that the colored man and the slave is their "brother, for whom Christ died." We appeal to them, as to men who believe that the time is at hand when, under the universal dominion of the blessed and only potentate, every fetter shall be broken, and all mankind shall be one family, rejoicing in "the liberty of the sons of God." We appeal to them, as to men who confess their obligations to do all in their power, at every hazard, and at the expense of every self-denial, to bring about the fulfilment of that inspiring hope. And we ask them, as in the name of all the hopes of bleeding humanity,—as in the name of all the kindreds of God's redeemed,—as in the name of the Lord who bought them,---Are you doing all that you ought to do, for the alleviation, for the removal, of the systematized oppression that grinds in the dust the millions of your colored brethren? Will you refuse to give us your powerful aid in our attempt to search out and to exhibit all the truth concerning that system, and concerning the possibility and mode of applying a remedy? A Sunday-school for the slave is well ---A catechism for the slave, to be learned even by the laborious process of oral teaching, is well ---a chapel and a preacher for the slave is well; but is this all that is demanded by the law of love? Who will delude himself with the notion that this is righting all the wrongs of the colored man? Whose conscience does not tell him, as if anticipating the decision of the final Judge, "These things ought ye to have done, and not to have left the other undone?"

Shall we be told by Christian men, that all this is no concern of ours? Away with such folly! All this *is* our concern. All the darkness, all the misery, all the wickedness that fills the earth, is our concern. Not as Americans merely, but as men, and especially as men serving that God who "hath made of one blood all nations," and hoping in that Saviour who gave himself a ransom for all, we are bound to care

and to labor for the relief of these degraded millions; and not for their relief only, but for their complete elevation, and their investiture with all the dignities of manhood.

Upon that labor we enter, trusting in God that no clamor from earth or hell shall drive us from our purpose. We go forward, looking to the Author of all good for wisdom and strength, for patience and success. The work is his, and his shall be the victory.

DANIEL NOYES,
B. B. EDWARDS,
E. A. ANDREWS,
CHARLES SCUDDER,
HENRY EDWARDS,
JOSEPH TRACY,
SAMUEL M. WORCESTER.

Boston, March 16, 1835.

ORIGINAL COMMUNICATIONS.

FOR THE CHRISTIAN REGISTER.

ANSWER TO AN IMPORTANT QUESTION.

Where is the common ground on which Trinitarians and Unitarians can meet in worship?

In the "correspondence between a Unitarian and Trinitarian clergyman" recently published in the Register, we find that the above question was stated by the Trinitarian, who appears to have regarded it as a question of importance, and one which could not be easily answered.—It was answered by stating a case in which such a meeting had occurred. The Trinitarian clergyman was perhaps not the only man to whom the answer was unsatisfactory. I shall therefore attempt to answer the question in a manner more satisfactory and precise.

By "common ground" I suppose to be intended important facts, doctrines or opinions in regard to which the people of the two denominations are agreed. As a general answer to the question "where is the common ground?" I should say, in the Bible. For to this as the highest standard of faith and practice the two parties mutually appeal. As they have a standard which is common to both parties as authoritative ground for reference and appeal, they have thus far "common ground" on which they could meet in worship. It may be said, that the parties do not in all cases agree in their interpretations of particular passages in that book. This is true; and it is equally true that different individuals of each of the two sects, often disagree in their interpretations of particular passages of Scripture; yet these individuals of the same sect freely meet in worship, having the Bible as "common ground." Nor is the importance of this fact either invalidated or diminished by their frequent disagreements in explaining what each of them regards as divine truth. In our federal government we have a constitution to which appeals are made by the people of each political party, as to an authoritative standard, obligatory on the people of each party. Disagreements, however, often occur between learned men in explaining particular passages of the constitution. Yet these disagreements, though numerous, do not prove that the different parties have no "common ground" on which they can meet for legislation or for judicial decisions. The constitution is their "common ground," and to this they severally appeal, as Christians of different opinions severally appeal to the Bible.

There is unquestionably a great diversity of opinion among the individuals of every sect, and often disagreements, too, on questions of as great importance as those which gave rise to division into different sects; yet we see that notwithstanding such disagreements people of the same sect can meet in worship. When therefore Trinitarians and Unitarians meet in worship, they have for "common ground" the examples of people of every sect of Christians to justify their conduct. But it is proper that we should more distinctly consider the "common ground" furnished by the Bible on which these two sects may meet in worship.

1. We have the decalogue, or ten commandments, pronounced at Sinai. The two sects agree in the belief that these commandments are of divine authority. They comprehend much, and are "common ground" to the two sects.—As they proceeded from that Being who repeatedly declared himself to be "one," and that beside him "there is no God." He accordingly made the following the first of his commandments:—"Thou shalt have no other God, before me."—Let it be observed that he speaks as one person only—"before *me*,"—not before us. Let this thought have its due influence on the heart and on the tongue, and then Trinitarians and Unitarians may safely meet in worship on this "common ground."

2. In a conversation with a scribe, Christ spoke of the ten commandments as comprised in two—one of which requires each man to love God with all his heart; the other, to love his neighbor as himself. He then said, "On these two hang all the law and the prophets." As the two sects of Christians receive this part of Christ's testimony as of divine authority, they have all the law and the prophets as "common ground" on which they can meet in worship.

3. A little before his crucifixion Jesus uttered the following precept to his disciples, calling it a new commandment. "This is my commandment, that ye love one another as I have loved you." This is common and important ground on which the two sects may meet for worship. Let it then be remembered that there was a great difference of opinion between Christ and his apostles on the object of his mission and the nature of his kingdom. Even after Christ had given this precept, the apostles manifested that they expected him to deliver the Jews from their subjection to the Romans, and to reign over them as a temporal prince. This was indeed a great error; but notwithstanding this and all other errors of his apostles, he still loved them, and made his love to them a standard for their love one to another. Hence

4. The two denominations have for "common ground" to meet for worship, the example of Christ and his Apostles. For certain it is, that there was a great difference of opinion between him and them, which was well known to him; and it is equally certain that they continued to meet for worship. As great as I believe the errors of Trinitarians to be, I do not regard them, as greater than some of the errors of the apostles were, until the day of Pentecost, when they were illuminated by miraculous effusions of the spirit.

5. As "common ground" on which the two sects may meet for worship, they have all the sermons of Christ and his apostles. Not only do the two sects agree in admitting these as portions of divine truth, but it is a fact that they contain very little on the questions which have divided the sects. They contain no explicit statement of so much as one of the orthodox doctrines to which Unitarians object.

6. As "common ground" we may add, all the acceptable prayers to God which are recorded in the Bible, and particularly the prayer which Christ taught his disciples, and his own example in praying to God. For every prayer recorded in the Bible as addressed to God, was addressed to him as to one person only. It was thus that Christ taught his disciples to pray, and it was thus that he addressed the Father as "the only true God." Though Trinitarians may suppose themselves authorized to pray to God as three distinct persons, and thus depart from all the examples of prayer in the Bible; yet it is believed, that they will not object to these prayers as "common ground on the pretence that they were not acceptable to God.

7. As "common ground" on which the two sects may meet in worship it may truly be said they are all fallible, all needy, and all alike dependent on God. Why then should they not all unite in the work of prayer and praise?

To what then better than the influence of party passions can we ascribe the question which has now been considered; or the oft repeated and slanderous insinuations that there is but little, if any, common ground on which the two denominations could meet in worship? And is it wonderful that infidelity gains ground while Christians of different sects pay so little regard to the instruction of Christ in the following words—"By this shall all men know that ye are my disciples if ye have love one to another?" Let Christians of all sects but pay due attention to these words of Christ and we may soon see a check given to the progress of doubt and infidelity.

FOR THE CHRISTIAN REGISTER.

ACADEMY AT GENEVA.

In compliance with a request, the following communication is submitted for publication, containing some extracts from a letter received by the students of Divinity College, Cambridge, from the theological students of the academy at Geneva, Switzerland.

During the month of February, 1834, at the suggestion of some gentlemen of this school, a correspondence was commenced with the theological schools at Geneva and Manchester College, in York, England—the only two schools of similar religious sentiments to those entertained by the students of this school. In reply to a letter then sent to Geneva, a letter was received last January, in which, after expressions of gratitude and pleasure for our sympathy and information, they proceed to give a sketch of the origin and present state of the academy, and to make some remarks upon the religious condition of that part of the world. Their situation is such, as is the common lot of all who depart from the general opinions of those around them.

"The Cantons of Vaud and Neufchatel, which border upon us, and with whom it had been pleasant to maintain religious correspondence, have experienced the fatal influence of the time. They are very orthodox, and in several places, and especially of the Canton of Vaud, very intolerant. The Protestant churches of France are very scattered; and several are reached by the scourge. There are but two Faculties of Theology in this extensive country, that at Montauban, which has no conformity with us, since its orthodoxy keeps us mutually separated; and that at Strasbourg, which agrees with us, but has not dreamed of commencing the relations of students to students, though some exist between the professors.

"As early as 1542, Calvin demanded the foundation of an Academy at Geneva; but it was not till 1559 that this excellent measure received its execution. The first two professors in Theology were, Theodore de Beza, the friend and disciple of Calvin, and first rector of the academy; and Calvin himself—Calvin, the legislator and the founder of different institutions of our city, much more than its religious reformer, since at his arrival in our walls, our blessed reformation had already been accomplished by three men, the memory of whom lives in our hearts—Farel, Viret and Froment.

They do not claim the title of University, from the incompleteness of the courses in Anatomy and Physiology, owing not to any deficiency on the part of the professors, but to the want of proper means for instruction. Consequently all, who are destined for this career, go to pursue their studies at Paris, or at Edinburgh. This academy furnishes scholars, properly called, lawyers and theologians. The entire course of the national studies embraces 15 years, the first 7 of which are spent at college, after which they enter the academy, which includes four Faculties of Belles Lettres, Philosophy, Law and Theology. Under the first two Faculties, the students generally remain three, or even four years. Having passed through the Faculties of Belles Lettres and Philosophy, "they proceed to that of Law, which has courses which continue 4 years. At the end of each year, they must pass an examination upon the labors of the year, which does not exempt them, before they receive the title of Doctor of Law, from undergoing a general examination upon the science, and at the same time, printing and defending publicly elaborate theses, from 50 to 100 pages, upon a particular point of the science."

"The general aspect of the Theological Faculty is the same as that of the Law. But the theological student is required, at his entrance to show the degree of Bachelor of Letters; and if he be not Bachelor of Science at the time of consecration, he must pass an examination in Physics and Philosophy. In addition to the required exercises of each student, the academy creates voluntary ones, to which students are excited by rewards. Every year two important questions are proposed, and prizes awarded to the best papers offered. The two following questions, proposed for this year, will give an idea of the nature of the papers, which are presented. 1. "All the honor of the Reformation is attributed to Calvin—establish the facts, and show the immensely important part which Farel, Viret and Froment took in it." 2. "Enumerate, explain and estimate the various Hermeneutic systems, which have been in vogue up to the present time."

The Theological Faculty consists of five professors, of Ecclesiastical History, Pulpit art and Apologetics, Dogmatics, Criticism, and Exegesis. Great care is taken to point out the literature of the subject, that is, the books which treat it in the best manner. In addition to these sources of instruction, there is the Public Library containing 50.000 volumes, which is chiefly remarkable for works on theology; for Calvin, its founder, was naturally more interested in this department than in others. As a supplement to the Public Library, is the library of the Reading Society, which contains about 30.000 volumes. While the former is rich in ancient books, the latter contains valuable books of modern publication.

Great changes are expected to be made in the time and course of instruction, and in the general organization of the academy; consequently many minute details have been omitted. The salary of the professors is very small and furnished by Government. They have about 70 Louis ($292) a year. The students give nothing of this; but, upon entrance, they pay every year about 12 francs, which go to the treasury of the academy for incidental expenses. So that study is by no means dear. The pastors are paid no more than the professors, and though a very moderate salary, it does not hinder them from having, either as professors or pastors, men of high distinction; owing probably to the high respect attached to these offices.

"We are much satisfied with a favor just obtained from the French Government, viz, that degrees taken at Geneva, shall be as valuable as those at a French Academy. This prerogative was very necessary, considering the great number of French students, who came here to learn Theology; in whose favor, there are pensions, which were established at the Revocation of the edict of Nantes, under Louis XIV."

Speaking of their religious position, they say, "it is well known, to what an extreme of impiety and atheism, the French nation was drawn, about the end of the last century. Our city, Swiss in heart and national spirit; but French in language, manners and all external appearances, received the recoil of every thing which happened in France; and unhappily, at the same time, she felt impiety and atheism attempting to penetrate her own bosom. Scepticism was but too much excited by the writings of Voltaire, and his residence near us at Ferney. At present, thanks to God, impiety and atheism do not appear in the manners and literature of the public, though they are still manifested by secret thoughts and wicked actions. Our condition is a miniature of that of France. There are many minds behind the spirit of the age, which still regard Voltaire as their oracle, and by habit, or inheritance, read his works. Such of us as are Unitarians, in fact, if not in name, by wise and moderate measures, attempt to bring them under the banner of the Gospel. But there is one serious obstacle which prevents the success of our efforts; that is, the restless fanaticism and the superstitious opinions of some. It is perhaps the sight of scepticism, which has given them birth; but we now fear them more than any thing else. Geneva is the centre of their military operations, and their journals and pamphlets proceed from this place. Here has been founded a Theological Seminary, the rival of our own, and here they have assembled their chosen men; finally it is here, that the gold of England, and of many parts of America, flows together and sustains their measures."

This year the third centennial anniversary of their glorious Reformation will be celebrated. "In 1535, the people of the little Geneva shook off the chains of Catholicism, and embraced the Protestant liberty of thought and conscience, and thus unconsciously laid the foundation of her future prosperity and fame." To that celebration, they invited us to send one of our number "to share in their joy." We have fortunately found one, who left our school a short time since and is to spend some time in Europe, who has kindly consented to be our representative at that anniversary. O. C. E.

Divinity College, Cambridge.

FOR THE CHRISTIAN REGISTER.

THE SUNDAY-SCHOOL ROOM.

NO. VIII.

(Includng four Reports.)

Of my class I have nothing new or particularly interesting to communicate. My mode of instruction is as heretofore. For manuals I use Carpenter's and the Worcester catechisms,—which I endeavor to render more interesting, by questions and explanations. We read occasionally from the new Testament, passages referred to by the catechism, but do not always find time.

Sometimes we read a story, as my scholars are quite young, and it is difficult at all times to fix their attention, either to their lesson, or the Bible. By reading the story and moralizing upon it, their minds are gradually prepared for their lesson, and it has generally a good effect.

I often feel quite discouraged and think we make no progress, and that I am an unprofitable servant, occupying a place which might be *well* filled by another; and my situation as Teacher causes me many anxious moments.

But this is the dark side; for to the school and its connections, I owe my happiest hours, and there are times when I think that both teacher and scholars improve although not so much as they ought, when our great advantages are considered.

That the future may witness more than the past, we ask for your counsel and prayers.

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I wish my report to be the echo of the best that has preceded me. I cannot say too much in behalf of my class which now consists of four; and the little that is wanting to make it every thing that it should be is hardly worth mentioning. Time itself though unaided by my exertions will smooth away the seeming excresences and develope the best faculties of minds already willing to admit the light of truth. An humble distrust in the efficiency of my endeavors is my greatest trouble; but whatever be the cause, the progress of my pupils is onward and the prospect of complete success flattering, and a steady perseverance in the course we now pursue will insure a rich return for the few and happy hours devoted to the Sunday school.

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A portion of Scripture is selected for consideration, the Sunday previous, to be carefully examined by the pupils, during the week, to assist them in answering readily any questions which may be presented, relating to it; and induce them to give an explanation of the same, after which to apply the portion, which has been considered, to each one individually; and endeavor to inculcate upon their young minds, the necessity of the performance of the duty, called forth by the subject advanced; this course of instruction has been adopted, and pursued, thus far, with success, and it appears with interest, as it serves to recall their wandering thoughts, and fixes their attention to one important point. I think if the subject of the *general exercise* should be given out beforehand to be *considered by all*, allowing time for preparation, much benefit would result therefrom.

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Since it is a vote of the teachers that they shall annually report, I cheerfully comply;—though conscious of my inability to say any thing of my class that may edify, or suggest any thing whereby the school may be improved.

There has recently been a change in my class on account of the disparity in the ages of my pupils, and consequently their differing capacities. A part of my scholars formerly studied Allen's Questions, and a part the Catechism.—I found a great inconvenience resulting from this course. While I was attending to one division, the other was restless and inattentive. I found it utterly impossible to secure the attention of both divisions, at the same time. On mentioning this fact to one of the superintendents he proposed making an exchange of a part of my pupils with another teacher whose class was similarly situated. This change having been effected my class now is as pleasant as I could wish.

It consists of six misses, four of whom are six, and two seven years of age. They get lessons from Worcester's Catechism. Before commencing with their recitation, I usually question them respecting the general exercise in order to ascertain how much attention they have given it, and to impress it on their memories.—As they expect me to question them, they are usually attentive, and are often able to give me a good account of it. I then proceed to their lessons in which they are generally prompt, and much interested.

CHRISTIAN REGISTER.

BOSTON, MARCH 28, 1835.

WEBSTER'S AND WORCESTER'S DICTIONARIES.

We here insert agreeably to our promise last week, the two remaining letters relating to the Dictionaries above-named.

MR WEBSTER'S LETTER.

New Haven, Feb. 13, 1835.

Mr J. E. Worcester.

Sir—I thank you for the information given to me in your letter of the 6th inst. I could add to the list of words in my last if necessary.

You mention certain words which "owed their origin or new form" to me. I have indeed anglicized some words of foreign origin, these stand as candidates for reception; it being my desire to reduce the number of anomalies and give to foreign words generally used with us, an English form. But in regard to two or three of the words named, you give me credit for what I have not done. I have corrected the spelling of *night-mare*, the common orthography being wrong and even ludicrous. The last syllable is from the Saxon, but it has nothing to do with *mare*. So far is *ieland* from being *mine*, that it is as old as our language, and uniformly so written in the Bishop's Bible, except that *y* is sometimes used for *i*

But, Sir, you have added my definitions to some words, found in other distionaries, and have used my terms. You have borrowed several of my rules of orthography, found, I believe, in no other book. You have stated that my dictionary is among the principal authorities you have cited; and you have cited it perhaps in every page of your own and often more than once in a page.

Now, Sir, observe the consequence. In my first edition, I had to decide on the pronunciation of thousands of words for which I had no guide but my own judgment and no assistance whatever. It was to be expected that on revision, I should make some alterations in the accentuation. Cases may occur, in which my ultimate decision may be different from your notation; in which case your present notation will be contradicted. This must doubtless be the fact, and this shows how improper it was for you to meddle with my books. My quarto Dictionary cost me about *twenty years labor and twenty thousand dollars*. For this labor and such an expense I could never receive remuneration, had the market been left open. How unkind then was it, for you, who had been intrusted with the task of making an abridgment, and been well rewarded for it, to sit down and introduce some of my improvements into a book of your own compilation, and to put in operation several sets of stereotype plates; for such I am informed is the fact. Now, Sir, rather than treat *you* in this manner, I would beg my bread.

One or two remarks only shall close this correspondence. The scheme you have adopted of citing several authorities for the pronunciation of words, is in opposition to my views of *encouraging uniformity*, and to the views of the best scholars that I have consulted. In many cases it tends to *unsettle* the pronunciation, which, in this country, has long been undisputed. I have adopted a different method, that of deciding different modes of pronunciation by analogy. Thus instead of giving English authorities, perhaps forty years old, for the accent of *detinue* I resort to other words of like formation, *avenue*, *retinue*, *revenue*, and by the customary practice in these, I decide the accent of *detinue*. The same rule has been pursued in other classes of words. In many cases, this rule would soon put an end to any doubts on the subject.

In a few cases, I have altered the customary spelling of words. These instances are few, and in words whose orthography has been corrupted by mere mistake or rather by egregious blunder. Such words are *comptroller*, *countrydance*, *furlough*, *redoubt*, *zinc* and a few others. I have thought and still think it the duty of the lexicographer to correct such palpable mistakes, and not to follow implicitly the English books. Whether the corrections shall be received or not I shall be satisfied that I have done my duty.

If, in regard to the use you have made of my books, in your compilation, your mind is quite at ease, long may you enjoy it.

N. WEBSTER.

MR WORCESTER'S LETTER.

To Dr N. Webster.

Sir,—I beg leave to say a few words in reply to your letter which appeared in the Worcester Palladium of the 18th inst. At the commencement of this controversy I stated that I had little fear of being injured by having the matter thoroughly investigated; and the result I think, has thus far verified the truth of my remark.—I have not met with an individual who has intimated an opinion that any thing wrong has been proved against me. And if it is indeed so, there must be something far from right elsewhere, which it becomes those who are concerned to reflect on. It is better to suffer wrong than to do wrong.

In your last letter, you make the three following charges, viz:—that I have added your definitions to words found in other Dictionaries; that I have borrowed several of your rules of orthography; that I have cited your Dictionary in perhaps every page of mine.

With respect to the first two of these charges, they are assertions without proof; and any attempt to establish the truth of them, I can forewarn you, will be found as ineffectual as have been similar attempts which have been made. Whoever will look over my preface to Johnson and Walker's Dictionary, and the Introduction to Walker's Rhyming Dictionary, may see without going further, that I had little occasion to be indebted to you for the rules of orthography which I adopted. Subsequently to my finishing the edition of Johnson and Walker's Dictionary, I went over a further and an extensive examination of the disputed points of English orthography, and the number of cases in which my decision (whether right or wrong) differs from yours, with respect both to the orthography and pronunciation of doubtful words, is sufficient to show that I decided independently of your authority.

With respect to the third charge, it is true that in relation to words of doubtful or disputed pronunciation, I cited your authority [not in every page surely, but in a great part of the pages] in connection with the most eminent English orthoepists, as Sheridan, Walker, Perry, Jones, &c. I thought it was treating you with respect to do so, and never dreamed that it would displease you. If I had known that you would rather be entirely omitted I should have been inclined to act accordingly.

In my last letter, after complying with your request, I took the liberty, Sir, to make the following request of you, viz;—*that you would be so good as to inform me whether the charges against me in the Worcester Palladium, were occasioned by any statements made by you, or whether you had ever made any such statements.* This request it seemed to me was very reasonable; but you have seen fit "to dodge the question," and yet make an appeal to the public sympathy under the pretence of having been injured.

The fact which has already been stated, should be remembered, that the design of my Dictionary was formed before the publication of your large work, and before I had any knowledge that you intended to publish a smaller form.—My object was to supply a want which seemed to me to exist; but I had no intention or thought of interfering with your interest. I undertook the task of making the octavo abridgment of your large Dictionary, after having begun my own work, with much reluctance, upon urgent application, and after having twice declined to do it. Were the case to occur again, I should be likely to adhere to my first decision.

J. E. WORCESTER.

Cambridge, Feb. 28th, 1835.

REVIVALS.

After a considerable period during which little was heard of what are technically called *revivals of religion*, narratives concerning them are again beginning to multiply. Every Christian must rejoice in all successful efforts that are made to awaken attention to religion, provided they are made to operate on mankind as reasonable beings, instead of overlooking or destroying that reason which is the basis of all substantial and enduring faith and of all constancy in religious duties. Within such bounds, every thing addressed to the hopes or fears of mankind, which may tend to rouse them from a careless disregard of their eternal interests, is useful; it is the duty of all good men to countenance such attempts. But unfortunately in the professed revivals of which we often see the narratives, the animal passions are chiefly concerned. The grossest representations of God, and of his government, of man as his subject, and of the penalties of sin, are brought home to the persons addressed; an excitement like that of any other musical exhibition is produced, and like this also soon subsides—the temporary impression of reality quickly passing away.—This we believe is a very general result. But when the religious impressions are more abiding, the conversions effected under circumstances of great excitement are not commonly of the most salutary kind. They are very apt to terminate in a bigoted adherence to certain opinions accompanied with the notion that conversion has taken place once for all, while the selfishness by which the character was peculiarly marked remains in all its strength. We have seen and known this often.

The many evils that accompany and always have accompanied revivals have been pointed out and acknowledged by some distinguished individuals among the clergy who have been forward to promote them; and they regard it still as a great desideratum how to avoid these evils. Certain it is that the efforts to promote revivals have of late been made chiefly by those who pursue "new measures," as they are called; so much so that they are spoken of coldly by some and denounced by others, who claim to be of the true orthodox school.

These "new measures" have been abundantly tried in parts of the State of New York, and in the county of Berkshire in this Commonwealth. A long statement appeared sometime since concerning the doings in Berkshire, by Mr Field, a clergyman much experienced, as it was affirmed, in revivals; they were found to be spurious revivals, and not the Lord's doing.—We have been asked to publish Mr Field's account, or to give the substance of it; but it would be an unpleasant undertaking to do either.

There has lately come into our hands a pamphlet entitled "A Portrait of what are called 'New Measures' as they appeared in the county of Berkshire (Mass.) in the years 1833—4, by an Eye-witness"—said to be the Rev. E. Jennings. The author says he has "seen the disease in all its shapes and types," and what is more, he acknowledges (for the benefit of others") that "for a few short weeks he was seized with the disease."

In answer to the question what is the *spirit* of "New Measures" he says:

I have long studied for a condensed definition to the fair question so often put. And this is the best and truest to the life, of any I can devise in so few words: It is the Spirit of *insubordination* and *misrule*, under pretended superior *light* and *sanctity*.—I am indebted to a gentleman, in a proximate town, a member of the church, for a definition of a more popular cast. A neighbor asked him, what this *new measure* was—said he was in favor of it, but he did not know what it was. He replied, "I must go back and tell what the old measure is. The old measure people, mean to follow Christ; the new measure, mean to follow themselves, and have Christ follow them too."

The sinner was called on, peremptorily to give his heart up to God. This was explained to be a change of purpose; and the ease with which it could be done, was like the ease with which a man could turn over his hand. It was to *will* the thing and it was *done*. The more common exhortation was, to change the *governing* purpose, to give up the world, to begin to *work* for God, to take open ground, and bear the cross. The ability of the sinner was made to stand out so prominently, that all influence from above, seemed to be thrown in the back ground.

The same writer speaks of "some actual results,"—and first the "wonderful knowledge" with which the "converts became instantly filled;" "the great doctrines of the Bible must be crowded out of sight—to keep reason and understanding out of sight, and give the fuller and more perfect scope to the play of the passions." "This new spirit became overbearing, insolent and even cruel towards the *standing* ministry." It is a spirit of "fanaticism, *austere, cruel, ambitious, factious.*" The several characteristics which are here barely named, are illustrated by the 'Eye-witness,' who adds,—

I have now given, only, some of the more deep-rooted, prominent, and visible symptoms and *immediate* effects of this spirit, as it has fallen under my observation. The reader may form a general idea. The various states of the pulse of the patient, the peculiar *look*,—the *contortion*, the fears, and wild hopes, and airy fantasies of imagination, may be better witnessed than described. In truth no man can have a *full* and clear idea, till he lives where the spirit prevails, and sees its operations.

Now all this appears to be written in true simplicity of heart; and yet it is written by one who professes to believe in revivals, such as they have been in past times. To us, however the difference of revivals under new measures and under old measures appears to be a difference not so much in the thing itself as in the degree—not so much in what is accomplished as in the sort of machinery put in motion to accomplish it. Whenever measures have been resorted to in order to bring about a revival the question has been (at least for several years past) what doctrines should have a prominent place in producing or furthering the work; and if at one time the work has prospered under the preaching of human inability, and is now found to thrive better under the contrary doctrine why should its validity be questioned? Has not the effect always been pleaded in confirmation of the doctrine? And here let us add one word in regard to the effects. Are not the effects of the sudden conversions which the "Eye-witness" has pointed out in the Berkshire revivals, precisely of the same kind that the eye-witnesses or spectators of all great revivals have charged upon them beginning with the fanatical Antinomianism of Mrs Hutchinson and her abettors, in this city two hundred years ago, starting again with Mr Whitefield and his coadjutors nearly a century afterwards, and commencing again in time within the remembrance of many now living and thence tracing the history of revivals through old measures and new measures to the present time?

The whole truth of the matter is that the revival cause has from time to time changed hands, that it flourishes to day with the severe Calvinist, and tomorrow with the Arminian, and a third day with the "Christian," albeit he *is* a Unitarian.

CONGREGATIONALISM.

In the Ecclesiastical department of our paper last week, we copied the leading articles of the "Independent Congregational Union of the Western Reserve—Ohio." We intended to call the attention of our readers to one of the articles adopted by that body—viz. that, "in the discussion of all subjects which may, in the Providence of God, be brought up before this union for deliberation, the Bible shall be considered as the only standard of authority; all systems of human composition, of whatever kind being considered as imperfect and without authority and therefore entirely inadmissible. We hail this is as the harbinger of genuine protestantism in the West; and we trust that it is destined to supersede the Presbyterian hierarchy, already bearing the marks of decrepitude and decay. We joy the more in the course pursued by this "union," when we contrast it with the Constitution of the "General Association of Congregational ministers and churches in the State of New York," which was formed in May last, and came to our knowledge at the beginning of our editorial labors in August. It was resolved,

"That this [the N. Y.] Association regard the shorter catechism of the Westminster Assembly of Divines, as containing essentially the system of doctrines revealed in the word of God."

Again, the following is one of the prominent articles of their faith, and foundation of their union.

"God has, in the covenant of redemption, given to Christ a part of mankind, who were from all eternity predestinated to be holy, and to be heirs of eternal glory; and by the agency of the Holy Spirit, renews them after his own moral image, and causes them to persevere in holy obedience to the end."

This association we could wish in the safe keeping of the Presbyterian Church. It is worthy of sharing the glory of the Presbyterians of the Old School so called. It is better at once to form a hierarchy open and avowed, than with such anti-congregational bonds to prepare the way for hierarchy in fact, though without the name or the forms.

SPIRIT OF THE ENGLISH RELIGIOUS MAGAZINES.

The second number of this work, which we have not before noticed, has been sent us. It is published at Burlington N. J., and it is proposed to issue the numbers once a fortnight.—The Editor speaks of the apparatus he has provided, from which selections are to be made, comprising a large portion of the most important foreign religious journals. The project is one which we think cannot fail of success, if the selections are made with good judgment. The work will comprise a large amount of matter at a reasonable rate. It is we suppose under

Episcopal auspices. "Our aim will be," says the Editor, while we give the *spirit* of the religious periodical press, to keep our readers acquainted with the course of events as they involve the the Church of England, so interesting to us always, and especially in this critical period of her history."

THE RELIGIOUS MAGAZINE. Origen Bachelor, Editor.

The first number of this work we received in January. The plan of it is large and comprehensive, forming a sort of Cyclopedia of Theology. The Editor proposes to "treat on natural theology, revealed religion, scripture doctrines, biblical literature, sacred geography and antiquities, ecclesiastical history, religious biography, and the various religions of mankind." The work is also to be "open to the discussion of controverted religious questions."

"In all the subjects," says the Editor, "the work which we now present to the public will be considered a *desideratum*." It will not be a *desideratum* if it shall accomplish its objects. A *desideratum* is something the want of which is felt, something not yet found out or supplied. Such a work as this *may* have been a *desideratum*. It is no longer so, after it is produced. The first number on the whole promises well, and the contents embrace most of the subjects, which are pointed out in the Prospectus.

RIOT IN NEW YORK.

We have seen several accounts of a riot which took place on the 13th inst. at New York occasioned by the subject proposed for discussion at the meeting of the Protestant Association. The following account appears to be in a manner official; but the subject for discussion is not stated. We have seen it elsewhere expressed substantially in the following words; "*Is the* Roman Catholic Religion consistent with civil liberty."

So many different, and, in some respects, conflicting and exaggerated accounts of this disgraceful affair have been given, that we have deemed it expedient to lay before the public a simple statement of facts, that they may be enabled to form a correct judgment respecting it. The sole object of the New York Protestant Association is, to spread the knowledge of Gospel truth, and to show wherein it is inconsistent with the tenets and dogmas of Popery. Subjects designed to illustrate the genius and tendency of the papal system are, of course, frequently discussed before the society, but merely as theological questions, and no reflections of a personal character are ever permitted. Of late these discussions have excited a very general interest, and have attracted very large audiences, and, for the most part, of highly respectable and peaceable citizens. To prevent the place of meeting from being incommodiously crowded, it has been found necessary to secure the attendance of a peace officer, and to close the door after the room has been completely filled.

On Friday evening last, after the meeting had been organized, the room being crowded to excess, a great number of persons, chiefly if not exclusively Roman Catholics, broke open the door, and violently forced their way into the Hall. Although there was no room for them even to stand, they continued to press forward through the crowded audience, evidently with a view to make an assault upon the persons who were engaged in the business of the Society. The discussion being thus violently interrupted, some of the ministers, and others, withdrew by a private passage, *with a view to prevent the perpetration of greater outrages.* Such as remained attempted to persuade the assembly to retire, and the orderly part of it, generally, withdrew as soon as practicable.

While they were retiring, the rioters commenced a fight, and broke some of the windows and lamps, and a number of the seats, before they could be expelled from the Hall. The extent of the damage is not precisely known. Neither is it yet certainly known how many of the rioters can be identified.

The above may be relied on as a plain statement of facts, which can be attested by hundreds. It is painful to witness and to record such shameful and lawless proceedings. Yet we are not without hope that they may be the means of shedding some light on the intolerent character of a system, so evidently at war with free opinions, free discussion, and rational liberty. Should this be the result, we shall have the less cause to regret any personal inconvenience that we may have sustained from this illegal and unprovoked aggression.

By order of the Directors of the New York Protestant Association.

WM. C. BROWNLEE, ANDREW STARK, JAMES LITTLE, } Committee.

PANGYNASKEAN FEMALE SEMINARY.

Things are of more consequence than names; but names deserve some attention. The hard name given to the female seminary above mentioned, does not seem to us to be in good keeping with the persons and objects included in the plan of the institution. It sounds pedantic, though we trust it is not in this respect of ill omen to the school. It is heathenish;—not that it has any thing to do with the god of shepherds and of rural life, though it is to be established in the country. Some name less far-fetched, even a trite name would be preferable.

We took occasion some months ago to make some remarks on an Address delivered before the *Deinologian* Society. The name seemed to have something to do with terror and talking, discourse or doctrine—but lost in the endless mazes of conjecture, and unable to procure any clue from our learned Greek Professors, we abandoned it in despair.

Pangynaskean will probably ever be a mysterious name to the greater portion of accomplished families in our land.

SUBSCRIBERS.

We here do again as we have once done before in the like case. Unused to the mendicant art, we take a leaf from another's book. It exactly suits our case. We are sadly in want of one thousand more subscribers. Will not our friends among the clergy take a hint from the good deeds of our orthodox brethren?

SUBSCRIBERS FOR THE RECORDER.—The Pastor of a Church writes to the Publisher, March 16th.

"I have obtained 15 subscribers for your Recorder in the town where I am settled, —— and have brought the money to pay in advance, and entrusted it to Mr —— your agent here, who will forward it to you by the first convenient and safe opportunity. I have been quite anxious that my people should take your paper, and have myself obtained all the subscribers and collected the money, and wish the package directed to myself."

If every minister in Massachusetts knew how easily and safely this example might be followed, we should have a thousand new subscribers in six weeks. We do not speak from mere theory. We know, by personal experience, the ease, and safety, and profit, with which a settled pastor may do such things; and so do very many pastors of our acquaintance.

NEW PUBLICATIONS.

"Sacred Memoirs: or Family instruction, being a history of Scripture Characters from Adam to Joseph."

This is the title of a book just published in this city by Marsh, Capen & Lyon. It is a neat duodecimo volume of a little more than two hundred pages. It belongs to a class of works much needed among us, tending to illustrate and give interest to the perusal of the Old Testament. It purports to be a series of conversations between an intelligent gentleman and his nephew and niece of 18 and 16 years old, who lived in his family. They go through with the history of the Patriarchs of whom Moses gives an account in the book of Genesis, bringing up and answering, in a plain and satisfactory manner, such questions and difficulties as would be likely to occur to most readers of the Bible. The observations on the characters of the several Patriarchs are marked with discrimination and good sense. Much information, moreover, is conveyed in an entertaining way, respecting sacred Geography, and the manners and customs which prevailed in the infancy of our race. I regard it as an important addition to that class of works intended for the religious instruction and edification of the young. It is much more worthy of a place in juvenile and Sunday school libraries, than most of the works of fiction which generally fill so large a space in them. It answers all the purposes of a commentary, with the advantage of being in an inviting form. Sunday school teachers who have classes in the Old Testament, may derive much assistance from it in removing difficulties and suggesting interesting topics of remark. The value of the volume is enhanced by incidental remarks, which are occasionally introduced, respecting the various relations and duties of life.

It is stated in an advertisement, that this "is intended at the first of a series of four or five volumes of Sacred Memoirs." I trust that the present volume will be received with so much favor by the religious public as to induce the author to proceed without delay in the fulfilment of his design.

Communicated.

ECCLESIASTICAL.

Rev. Horatio Brinsmade was installed over the Congregational Church and Society in Pittsfield, Ms. Feb. 11th. Introductory prayer by Rev. H. B. Hooker of Lanesboro'; sermon by Rev. Dr Humphrey, President of Amherst College; installing prayer by Rev. Mr Danforth of Lee; charge by Rev. Dr Shepard of Lenox; right hand of fellowship by Rev. Mr Dwight of Richmond; concluding prayer by Rev Prof. Dewey of Pittsfield.

Rev. Joseph Fuller was installed over the Church and Society in Brimfield, Ms. March 11. Introductory prayer by Rev. Mr Backus of Palmer; sermon by by Rev. Dr Tyler of East Windsor, Conn.; installing prayer by Rev. Dr Snell of North Brookfield; charge by Rev. Dr Ely of Monson; right hand of fellowship by Rev. Mr Clark of Sturbridge; address to the people by Rev. Mr Sandford of Holland; concluding prayer by Rev. Mr Horton of West Brookfield.

Dismissed, from the Pastoral charge of the Evangelical Church in Westborough. March 11, 1835, Rev. Elisha Rockwood. The members of the Council were Rev. Messrs Long, of Milford, Miller, of Worcester, Allen, of Shrewsbury, Ide, of Medway, Herrick of Milbury, and Wilde of Grafton, with delegates from those churches.

The Council bear full testimony to Mr Rockwood's ministerial character and attribute the disaffection to him to unreasonable prejudices.

Lutheran Church.—The following statement is from the Lutheran Observer, in answer to the question—whether the members of that Church commune with the different denominations that are called orthodox.

The Lutheran Church is singular for the liberality and *spirit that prevails in it.* In all subordinate matters we enjoy all the freedom that we can desire; consequently Lutherans are left to exercise their own discretion in this matter. If as individuals we think it would tend to the glory of our Master and our own comfort and salvation to join our brethren of other denominations in the celebration of the Lord's Supper, we do so, and no fellow member has a right to complain, but if we think it best to commune only at our own altar, we should feel hurt if another were to censure us for it. Most Lutheran ministers of our acquaintance make it a point, when they administer the Holy Supper to invite the members of good standing in sister churches to join in the exercise; but in this as in many other things we have liberty to pursue that course which we deem most expedient and advantageous to the cause of Jesus Christ; and we should be sorry indeed if, in pursuing this course, others should sit in judgment upon us and feel themselves authorized to condemn us.

Revenues of the Spanish Church.—A curious statement has been published by one of the papers in Madrid respecting the number and revenues of the Spanish clergy. From it, it appears that the number of buildings appropriated to religious purposes throughout Spain is 28,249; that of the clergy is 159,322; and of the friars and nuns, 29,878. The entire amount of the ecclesiastical revenues is calculated to be 50,600,000 dollars; and of this sum, the part consumed by them is shown to exceed the whole revenue of the state by some 8,000,000 dollars.

OBITUARY.

REV. J. B. PITKIN.

We copy the following notice of Mr Pitkin, who was for some time minister of a Unitarian Church at Richmond, Va., from the "Southern Rosebud"—Charleston, S. C.

It is with melancholy interest that we announce the death of the Rev. J. B. Pitkin of Richmond, Va., who passed through Charleston in Jan. last on his way to St Augustine.

A few individuals saw him here, and he excited in them an immediate interest. His appearance wore strong marks of the tyrrannous hand of consumption, yet, seated in a rocking chair, to which debility confined him, his face would become irradiated by intellectual impulses, his voice elevated with sudden energy, and his whole figure expressive of undying soul.

On one of these occasions, when too feeble to hold a pen, he dictated from memory the subjoined lines, for the Southern Rose Bud.

THE STAR IN THE EAST.

A Christmas Hymn, by Rev. J. B. Pitkin.

While the sages long gazed on the high arch of heaven,
And its diamonds shone bright through the dark shades of even,
A stranger of glory uprose in his car,
And flamed in a full blaze of light from afar;—
'T was the *Star of the East*, and his radiant wing
Sought the manger that sheltered the long promised King.

With myrtle, with holly, and cedar's green bough,
The temple we wreathe where we offer our vow;
And here round our *hearts* the evergreen twine
To honor the *Star* with its lustre divine,
That illumines the leaves of our life's little story,
And shines o'er the page of the volumes of glory.

All hail to the beacon, that glows through the dark,
To light mid the surges our perilous bark,
While mercy's pure flame o'er the waters flashing,
Still guides us on through the wild waves' dashing—
'T is the *Star of the East*, and its glittering ray
To the haven of peace points the wanderer's way.

Then swell high the chorus, let music's full choir,
Breathe forth its bold numbers of heavenly fire,
To the *Star* that illumines the darkness of night,
The beacon of hope to the wanderer's sight,
The bow amid storms to the world's wildered ranger,
The heavenly guide to Bethlehem's Manger!

Roll on, thou fair orb, and dispel the black cloud,
That for ages has gathered o'er earth like a shroud!
In the loneliest wilds light the flame of devotion,
And shed thy full beam o'er the isles of the ocean!
Thou day-star of glory, thou gem of the sky,
Still invite to the Savior the sinner's worn eye.

REV. WINTHROP BAILEY.

Mr Bailey, although he was not very extensively known, possessed talents and qualities which entitle him to some memorial in our columns. We do not know under what auspices his character was in a manner fixed in the forming period of life. He entered Harvard College in his twentieth year, and was at that time a thoughtful young man, and his demeanor, his diligence and acquirements were at all times marked with approbation. He was then understood to be orthodox, in the common acceptation of the term; orthodox it is presumed from education and from conviction according to the best light he enjoyed or availed himself of.

Soon after he was graduated, he was appointed a Tutor at Bowdoin College, in which office, we have understood he acquitted himself acceptably and was beloved for the amiable qualities of his heart no less than he was respected for his learning.

While residing at Brunswick, he was licensed to preach, and became, we do not remember in what year, the minister of the Congregational Church in that place.

Mr Bailey did not remain long connected with the Parish at Brunswick. If we have ever heard, we do not remember the reason why his pastoral relation was dissolved. Sometime after its dissolution he was installed as the minister of a religious Society in Pelham, New Hampshire. During his connexion with that people his religious opinions which had been calvinistic from his youth, underwent a change. He became an avowed unitarian, and abandoned his calvinistic tenets. He published at the time an interesting account of his altered views, fully aware of the inconveniences and sacrifices to which he thus exposed himself. His parish, in its best estate unable to afford ample provision for a minister, were, in consequence of division in theological opinions and disunion, obliged for want of means to support him, to part with Mr Bailey, and he was afterwards again established in the ministry, at Greenfield in this commonwealth, over a small Unitarian Society, with which he continued to be connected, (though obliged to derive part of his support from the office of an instructer in a neighboring Academy at Deerfield) till the time of his decease.

Wherever he resided he enjoyed in a high degree the affection and respect of those who knew him best. It was our lot to be considerably acquainted with him for more than thirty years. We felt an affectionate respect for him while he was orthodox, and no less so after his religious opinions accorded more nearly with our own. And, so far as we know, he was neither more nor less a religious, conscientious Christian and good man, in the one case than in the other. He has ceased from his labors, and his works do follow him. His death occurred in the midst of his active duties, and at a time when, according to all human calculations, he could be ill spared, especially by a numerous family depending upon his exertions. But when we see how generally the loss of natural guardians is in a good measure supplied, we have a strong confirmation that Providence is unerring, educing good from bereavements, which seem most of all to be deplored.

FOR THE CHRISTIAN REGISTER.

MISS ELIZABETH G. TOPPAN.

Died in Lancaster, on the 17th inst. Miss Elizabeth G. eldest daughter of Edmund Toppan, Esq., of Hampton, N. H., aged 32.

To those who enjoyed the acquaintance of her whose decease is here recorded, no words are necessary to recall her memory, or to increase their sense of the loss which by her sudden departure they are called to sustain. Her pure and lovely image [illegible] associated with their liveliest and most fondly cherished recollections. And they will delight, though with a chastened and melancholy pleasure, often to recur to it for sweet solace and a persuasive example of virtue. But to others beyond the circle of her acquaintance it may be of advantage, to trace for more general notice the qualities by which she was distinguished. None could be more anxious than she was to shrink from public observation of any kind in life or after death. Her character was regarded by them who best knew and could appreciate it, as a model of retiring excellence. In her manners and whole external deportment, there was a delicacy, through which was reflected as in a mirror—or rather as through a transparent medium might be directly seen—the refinement of thought and feeling, which habitually reigned within. In purity of motives, in gentleness and sweetness of temper, in accuracy of judgment, in just religious views and affections, she had few superiors. She had a decided taste for mental cultivation, and her mind was much improved by reading and reflection; but her strongest desires seemed ever to be, to meet at all times the demands of duty and to the extent of her ability and opportunities to be useful. The strength of this last desire is attested by the fidelity with which she performed the offices of affection and benevolence in all her relations in life. It was while at a distance from home, and among friends whom she had gone to sympathise with and to cheer under a heavy affliction, that she was seized with fatal disease, and thus in providence was caused to deepen sadly the wounds she had come to heal. Her last illness was of few days duration. But though the approach of death was unexpected, she viewed it without terror—resigning herself unreservedly to the divine will, and rejoicing in holy hope.

Those with whom she was associated on earth will henceforth look in vain for her amid the scenes she adorned and blessed. But though lost to them she still lives—in that better world, where bereavement and dissolution shall be known no more.

FOR THE CHRISTIAN REGISTER.

MRS MARIA OSBORNE CURTIS.

Died in this city on Saturday, March 7th, Mrs Maria Osborne Curtis, aged 31, wife of Mr Thomas B. Curtis, and only daughter of Hon. Daniel Sargent.

The sudden death of this estimable and accomplished lady has taken place under circumstances of most affecting interest. I had hoped that some abler hand than mine would thus have raised the memorial of her modest worth. With diffidence then, I scatter a few flowers over her grave in the humble hope that they will emit something of the odor of her good name.

Mrs C. had been severely tried by a sickness whose cause seemed a secret till it snapped the thread of her existence; and after many struggles with her insidious complaint, she sought relief in foreign lands in company with the partner of her joys and sorrows. From all the interest and association of those climes she returned only to prove the shortness and uncertainty of life. Home reopened all its hallowed realities. Happiness and health seemed reassured when the greeting of friends and the voices of welcome were changed to those of mourning.

In addition to the comforts and support which revelation affords us under the loss of friends, the memory of their worth is a fruitful source of consolation; and in the present case our sorrow has no slight alleviation in the thought of this young lady's purity and excellence of character. Hers were the "ornaments of a meek and quiet spirit." Her affability never forsook her amid all the alternations and trials of sickness. Her many accomplishments were no further valued by her than as they contributed to the pleasure of her friends or the moral elevation and refinement of her own mind. Her filial affection, respect and devotedness found a parallel only in the hearts of her children.

As a daughter she was, indeed, as one of the "polished corner stones;"—dutiful, affectionate, reverential. Her whole life was a conspicuous commentary on the precept "Honor thy father and mother."—Filial sentiment inspired her whole soul. Her devotedness also as a wife and as a mother was no less remarkable, and had the same warm affections and the same religious sense to stimulate and sustain it. To these traits we may add the marked independence of her mind;—its classic acquisitions, the firmness with which she pursued every rightful purpose, her uncompromising love of truth, and her conscientious discharge of religious and social duty. It was within the circle of her family and friends that her character chiefly exhibited itself. She felt that in the silent sphere of home these virtues must form their nucleus and that thence they must radiate. Here they might be seen "familiar as household words," transmitted and impressed on all within her influence like the flowers from classic lands pressed within her herbal.

Many beyond that sphere of home can testify to her amiable sympathies and attractions. To one—a fellow traveller in a distant land—she proved a kind physician,—a guardian angel in sickness;—nerving her feeble frame to alleviate another's suffering,—giving a mother's smile, and a mother's care when there was no mother near to soothe or save. To her indeed we may apply in this connexion a sentiment which that great and good man Rammohun Roy inscribed on a page of her album, with other expressions of regard and respect, a few weeks before his death.

"Happiness in both worlds (this and the next) springs from these two sources—kindness towards friends;—humanity towards enemies."

From the first of these sources she derived an ample share of happiness:—of the latter she would equally have availed herself, if she had ever had an enemy.

MASSACHUSETTS LEGISLATURE.

Several subjects of public interest are still unfinished.

A proposed amendment of the Constitution has been taken up by the House of Representatives which has met with considerable favor in that body. It goes as far to preserve what the small towns regard as their corporate rights, in respect to Representation, as any plan which ingenuity can devise, consistently with a great reduction and an equality of representation.

The following is the substance of this amendment. Each city or town having 300 rateable polls at the last decennial valuation, may elect one representative, and for every 450 additional polls, one more. Towns having less than 300 rateable polls, shall be thus represented: the whole number of rateable polls, at the last preceding decennial valuation, shall be multiplied by 10, and the product divided 300, and such town shall annually elect one representave, as often within the ten years, as 300 is contained in the said product. A town having polls enough to elect one or more, with a fraction over, may be represented as to that surplus by multiplying it by 10, and dividing the product by 450, and elect an additional representative, as often within the ten years, as 450 is contained in the said product. Any two towns, each having less than 300 polls at the last decennial valuation, may in town meeting, held for that purpose, be formed into a district, and elect a representative on the principles above provided.

An Act has passed the Senate in which provision is made so far as experience has pointed out the way, for the security of persons and vehicles crossing Railroads where the public road and the rail-road are on the same level.

A bill respecting County Commissioners providing among other things for the election of them by the people in their several counties, which passed sometime since in the House of Representatives, has undergone various amendments in the Senate which will probably cause further discussion in the House before the act shall pass.

The bill relating to Paupers which originally contained several long sections, in its passage through the House dwindled into a paragraph, merely reducing the allowance to State paupers from seventy to forty nine cents a week for adults, and a less sum for children.

A revolve, has passed the Senate making provision for the erection of an additional building for the State Lunatic Hospital at Worcester suitable for the accommodation of one hundred patients. Mr Mann, whose name as connected with this institution will ever be gratefully and honorably remembered, made a speech on the subject, in connexion with the resolutions, distinguished alike for good sense, and deep feeling dictated by the duties of humanity.

The license laws prove to be, as we foresaw, a troublesome part of legislation. It is difficult for the best friend of temperance to satisfy himself what is both right and expedient, and still more difficult to fix upon a method which a majority will approve.

On Monday the death of the President of the Senate Mr Pickman was announced and measures were to be taken by the Senate to show their respect for his memory. The family of Mr Pickman, with acknowledgements to the Senate for the respect paid to the deceased, in their resolutions, expressed a wish that the funeral should be wholly private. The Senate consequently did not attend the funeral service at the house of the deceased, but appointed a special devotional service, which they attended on Wednesday morning in the Hall of the House of Representatives, where the other departments of the government united with them.

On Tuesday morning the Senior member of the Senate took the chair, and an election of President was made. The Hon. George Bliss was elected.

Death of Hon. Benjamin T. Pickman, President of the Senate of Massachusetts.

Mr Pickman was the descendant of a family highly respectable for several generations; and a native of Salem, where his father the Hon. Benjamin Pickman still lives. The deceased was a distinguished merchant in this city; was for several years one of the city government, and for some time President of the Common Council. At the time of his decease (which took place on Saturday the 21st) he was President for the third year in succession of the Senate of Massachusetts.

His death was announced in the Senate on Monday morning by Mr Dexter, in a very solemn and appropriate manner.

On the motion of Mr Dexter, after closing his few remarks upon the deceased, it was

Ordered, That a committee be appointed to consider and report what measures should be adopted by the Senate, in relation to the death of their President, the Hon. Benjamin T. Pickman.

Messrs. Dexter, Mixter, and Metcalf, were appointed on said committee.

Mr Dexter, from the above committee, reported the following Resolutions, which were unanimously adopted:—

Resolved, That the Senate have learned, with deep regret, the death of their President, the Hon. Benjamin T. Pickman.

Resolved, That the distinguished ability and impartiality with which the Hon. Benjamin T. Pickman has discharged the duties of President of the Senate for three years past, render his loss a public calamity, and that his dignified, amiable, and conciliatory deportment in that office during the present session, have endeared him to the members of the Senate as individuals.

Resolved, That the Senate will attend the funeral of their late lamented President, and wear the appropriate badge of mourning for the remainder of this session.

Resolved, That in testimony of the respectful remembrance in which they hold the public services and private character of their late President, these Resolutions be entered at large on the Journal of the Senate, and that a copy thereof be communicated to the widow of the deceased, with the most respectful assurances of the sympathy of the Senate in her sudden and afflicting bereavement.

Messrs Mann, Porter, and Rodman, were appointed a committee to communicate the above, as provided for in the last resolve.

Mr Dexter, from the same committee, also reported the following orders.—

Ordered, That a committee be appointed to wait on His Honor the Lieut. Governor and the Council, and announce to them the death of the Hon. Benj. T. Pickman, late President of the Senate.

The order was adopted, and Messrs Oliver, Cutler, and Lawrence were appointed on the committee.

Ordered, That a Message be sent to the House of Representatives to announce to that body the decease of the Hon. Benj. T. Pickman, late President of the Senate.

The order was adopted, and Mr Allen was charged with the Message.

Ordered, That a committee be appointed, to be joined by the House, to make the proper arrangements for attending the funeral of the Hon. Benj. Pickman, late President of the Senate.

The order was adopted and Messrs Dexter, Mixter, and Metcalf were appointed on said committee on the part of the Senate.

The President pro tempore announced to the Senate, that in consequence of the melancholy event this day communicated to the Senate, he considered his duties as presiding officer at an end, that the Board would consequently be called to order, at its next meeting, by the senior member.

On motion of Mr Tufts the Senate adjourned.

INTELLIGENCE.

DOMESTIC.

Nomination of Lieutenant Governor.—The present Lieutenant Governor, Samuel T. Armstrong having been nominated for reelection, has declined being a candidate, in the following terms:

Having been three times elected to that office, it becomes me gratefully to acknowledge these repeated instances of the public favor. Fully concurring, however, in the correctness of the position, asserting for the people the right to cause their public officers to return to private life; and viewing the protracted occupancy of any post, when not demanded by the public good, as contravening, to some extent, that wise principle of the Founders of our Republic, I respectfully ask leave to withdraw my name from the position in which it has been placed by the Convention.

The Steamer Bangor.—During the winter, this beautiful boat has been thoroughly repaired and refitted, newly coppered and painted throughout. The cabins have been improved in several particulars, and a number of extra state rooms added to her before capacious accommodations, which, together with the fact that she is to be commanded by Capt. L. H. Howes, renders her as desirable a conveyance as can be found in the United States. She will commence her trips, we understand, on Saturday 28th inst.

Galaxy.

Maryland.—The standing Committee of the Maryland House of Delegates, on colored population, made last week the following Report, on the application of a free colored man of Bladensburg to be allowed to bring into the State a grand-child living in Washington. The report was concurred in by the House. It declares—

That the laws, forbidding the emigration of free colored people into this State, were passed, after much deliberation and from the great and pressing necessity of preventing an increase of that species of population in this State, and that they should not, in the opinion of the committee, be violated or their rigor relaxed, so far, at least, as they extend to the free people of color who now reside out of the territory of Maryland, and they therefore recommend that the prayer of the petitioner be not granted, and that he has leave to withdraw his petition from the files of the house.

The Annapolis Republican mentions that the donation of seventy four royal folio volumes of the documents and records published by the British Government, and presented by that Government to the Maryland State Library, has recently been received.—The boxes containing these books were shipped on board the ship Sovereign, which was cast away upon the Jersey coast, and were rescued after being some hours under water. We rejoice to learn that upon inspection they are found not to be seriously injured; binding in some cases must be renewed.

Resolutions adopted by the Colored Congregation of New Haven, February 15, 1835.

Whereas a great interest is manifested by many kind and benevolent individuals in behalf of the colored people in this country, with an obvious design and effort to promote their best good, by inculcating those principles, and affording those means, calculated to elevate their character, and ameliorate their condition; therefore,

Resolved, By this congregation, that we recognize an increased and paramount obligation resting upon us to improve all the means in our power to insure the confidence and regard of our friends. To this end,

Resolved, That we will use every means in our power to support the institutions of the gospel; promote education to the extent of our ability; reverence and obey the laws; encourage and promote both by precept and example, indefatigable industry, and rigid economy in the appropriation of our earnings.

Resolved, That we will do all in our power to reclaim the vicious and profligate, by bringing them under the influence of the gospel, with a hope thereby to wipe off the reproach attached to the colored people, for improvidence, profligacy, and a want of self-government.

Resolved, That we invite the co-operation of our free colored brethren throughout the United States, to an united and personal effort to elevate our standing in the community, thereby making the best comment upon the great question of *emancipation*.

WASHINGTON—*Proceedings of the Board of Common Council.*

Monday, March 16th, 1835.—Mr Ellis, from the 6th ward, offered a resolution, proposing an inquiry into the conduct of Charles L. Coltman, a member of the City Council from the 2d ward, in relation to the subornation of witnesses, in the late conspiracy against the Hon. George Poindexter, a Senator of the United States.

Mr E. remarked, that he had no personal feeling against the member from the 2d ward; but that he considered it his duty to offer this resolution, as Mr Coltman himself, in order to give weight to his character, had referred to his being a member of the Council; and if we are to give credit to the Report of the Committee of the Senate, the part which he acted in this affair was so disgraceful, as totally to disqualify him for a seat in that body.

Mr Carbery, of the 4th ward, was of opinion, that the Board could not take cognizance of the affair, and he thought the member of the 2d ward would be sufficiently punished, by the censure which public opinion would cast upon him, without their interference. As for himself, he could not think of the transaction without shrinking from it with the utmost horror.

[Mr Coltman rose to explain, but he seemed so much embarrassed, that his words could hardly find utterance, and took up his hat, stating, that he was not in a mood to reply; and asked leave to withdraw.

Mr McIntire, President of the Board, hoped that the member would not withdraw, till he heard what *he* (Mr McI.) had to say on the subject.

Mr C. however, retired.]

Mr McIntire then said, that he was surprised that there should be any objection to the introduction of the resolution, as it was a matter that not only concerned the honor of this body, but of the whole city. A deep injury had been inflicted upon us, (he said,) and upon the whole society, by the conduct of a member of this Board, who has attempted to poison the sources of justice and law, by the subornation of witnesses. Should such proceedings ever be countenanced in this country, no man's character, property, or life will be safe. The member of the 2d ward has been proved to have been the chief actor in this nefarious conspiracy, against the life and character of an Honorable Senator of the United States. And shall we be told, that we have not the power to purge this body of such an unworthy member?

Suppose, Sir, a member of the Board had committed murder, or had stolen a horse, would you stop to inquire for *authority* to expel the guilty felon; or would you sit with that murderer or horse thief? I hope not.

On a former occasion, when an indignity was offered to the President of the United States, did this body search for a law to express its disapprobation of the shameful act? It did not. But a resolution was promptly adopted, expressing its detestation of the outrageous insult, without a dissenting voice.

Not only has the moral character of our city been deeply wounded by the conduct of this man, but its pecuniary affairs have greatly suffered, by destroying the confidence of Congress in the City Councils. He hoped, therefore, that the resolution would be received and referred to a select committee of six, one from each ward.

The resolution was agreed to, and committee appointed.

The same subject was also taken up in the Board of Aldermen, and a Preamble and Resolution couched in severe terms of reprobation were submitted.

MARRIAGES.

In this city, by Rev. Mr Himes, Mr Samuel R. Neat to Miss Mary Fuller; Mr Wm. F. Bowen to Miss Rebecca Copeland; Mr J. L. Smith, of New Bedford, to Miss Mary W. Smith; Mr Orson Swetland to Miss Nancy T. Wheelright; by Rev. Mr Lothrop, Mr Lincoln B. Knowlton, of Athol, to Miss Charlotte C. daughter of Dr Wm. Spooner, of this city; by Rev. Mr Young, Mr George O. Hovey to Miss Mary Ann Cotton.

In Newburyport, Mr Samuel Bradford, of Philadelphia, to Miss Elizabeth A. daughter of John Wood, Esq.

In Charlestown, N. H. 19th ult. by Rev. Mr Crosby, Deacon Matthew Skilton to Mrs Martha Skilton.

In Plymouth, N. H. 13th inst. Peter Harvey, of the firm of Emerson, Lamb, & Harvey, Boston, to Miss Amanda, daughter of Mr Humphrey Webster, of P.

DEATHS.

In this city, on Sunday, 15th inst. Mrs Alice, wife of Mr Stephen Emmons, and daughter of Enoch Silsby, Esq. 33; also, on Saturday, 14th inst. her infant son.—Mr Henry Briggs, Proprietor of the Mechanics' Reading Room, 29; Mr Jacob Tidd, formerly of Lexington, 50; Mr Charles Smith, 24; Mrs Lucy, wife of Mr Michael B. Hunting, 39; Mr Daniel Wild, 72; Miss Eliza Woods, 29.

In Medford, Mr Ebenezer Hall, 87.

In Waltham, 20th inst. Mr Samuel Harrington, a revolutionary patriot, 89.

In Medfied, 18th inst. Mrs Mary, wife of Wm. Peters Esq. 58.

In Lancaster, 17th inst. Miss Elizabeth, G. daughter of Edmund Toppan, Esq. of Hampton N. H. 32.

In Keene, 15th inst. Hon. Samuel Dinsmoor, late Governor of New Hampshire, 69.

In Hartland, Vt. 16th inst. Dr Rufus Wheeler, of Plainfield, N. H. 74.

At Tandischipo Parish, St. Tammany, La. Feb. 23d, Mrs Charlotte Augustus Warner, wife of Mr Franklin S. Warner, and daughter of the late Ebenezer Bradlee of Boston.

Perished in the shipwreck of ship Lion, of Boston, at Port Patrick, Scotland, Feb. 1, Mr Ebenezer Morton, second mate, son of Mr Andrew Morton, of this city, 21.

BOSTON ACADEMY OF MUSIC.

THE Concert by the Juvenile Classes in the Academy of of Music, which was given at Brattle st. Church on the 19th ult. and at Trinity Church on the 11th inst., will be repeated, with alterations, at the Church in Bowdoin street, on Monday evening next, March 30th, to commence at 7 1-4 o'clock precisely.

PART I.

1. Chant. The Lord's Prayer
2. Chorus. Morning Song.
3. Trio. Pleasures of Innocence
4. Solo and Chorus. May Song.
5. Chorus. Invitation to the Singing School
6. Song. Chimes of Zurich.
7. Chorus. Homeward bound.
8. Song. The Coral Branch.
9. Chorus with solo passages.
10. Hymn.

PART II.

1. Chorus. All are here.
2. Solo and Chorus. Lovely Rose
3. Chorus· Violets
4. Semi-chorus. Sweet Summer is coming.
5. Song and Chorus. Mellow Horn.
6. Song. Hark! softly hark!
7. Chorus. Swiss Song.
8. Semi-chorus in two parts
9. Solo and Chorus.
10. Hymn.

☞Tickets at 50 conts each, to be had at the Book stores of Wm D. Ticknor, corner of School and Washington streets, Perkins, Marvin & Co. 114 Washington street, S. H. Parker, 107 Washington street, and at the door. One ticket will admit two children.

march 28.

LEXINGTON SEMINARY.

THE Spring Term of this Institution opens with new facilities to the young for acquiring useful knowledge. The interior of the Academical building has undergone alterations and repairs which, for neatness and convenience, renders it inferior to none in this country. A female department, in the same building as that for males and under the eye of the subscriber, will go into operation on the 2d Monday of April ensuing, to be instructed by a Lady well qualified for her station. In this department French will be taught without extra expense; drawing and other ornamental branches will be subject to such additional charge as the nature of the branch may require. All the studies usually taught in the best Academies and High Schools in this region are, and will be, taught in both departments of this institution at the low price of $4 per term of 11 weeks each. For information relative to the character of this Seminary the public are referred to such as are acquainted with it, particularly to the following gentleman:—Benjamin Muzzey, Samuel Chandler, William Chandler, Ambrose Morrell. Board, including washing, may be had in respectable families for $1,75 per week

T. P. ROPES, *Proprietor and Teacher.*

Lexington, March 11th, 1835. 3tis

SIX MONTHS IN A CONVENT.

RUSSELL ODIORNE & Co., have in press, and will publish in a few days, a new work, with the above title, being the Narrative of Miss Rebecca Theresa Reed, who was under the influence of the Roman Catholics about two years, and an inmate of the Convent on Mount Benedict, Charlestown, nearly six months, in 1831-2.

The book furnishes a concise history of the rules and regulations, the employments and ceremonies of the Ursuline order: and as it is the first account ever given in this country of a similar institution, the writer has confined herself strictly to a narration of facts that transpired under her own eye, and that were noted down soon after her escape.

It will make a volume of 200 pages, 18mo. finished and bound in the neatest manner.

Boston, March 3, 1835.

☞Editors of newspapers in any part of the United States, who copy this advertisement, and send a copy containing it to the American Traveller Office, Boston, will have a copy of the work sent to their order, by R. O. & CO.

LIFE of Collin Reynolds—the Orphan Boy—and Young Merchant.

Just published by S. G. SIMPKINS, Court street.

mar 21.

NEW PRAYER BOOK.

BENJ. H. GREENE 124 Washington, corner of Water street, has just published "Social Services" for Families and Sunday Schools; with a collection of Hymns for social and private use.

Also on hand, Brooks' Family Prayer Book.

A new and choice collection of Books for Sunday School and Juvenile Libraries, just received.

Orders are respectfully solicited.

March 14 3tis

ORIGINAL POETRY.

FOR THE CHRISTIAN REGISTER.

DEATH OF A YOUNG MAN AT SEA.

Why weep we for the dead, who go in peace
From this abode of mingled joy and wo?
Why mourn for them who in a brighter world
Forget the sorrows that here wring the heart?
Why weep we e'en for *him*, whose earthly lot
Seemed one unvaried round of happiness—
Around whose brow admiring friends had twined
The wreath of honor—and whose virtues cast
A halo round his head, a beaming light
Illumining his path and shedding rays
Others to guide in the upward path to heaven?

* * * * * *

A gallant ship across the waters speeds—
How frail a thing she seems, when storms arise,
To bear the buffets of the angry waves!
Yet on she moves—her skill-directed prow
Parts, as in sport, the swiftly-rushing surge.

Within the bosom of that rolling ship
Lies one, in manhood's morning prime, whose strength
Is scorched and withered by the burning heat
Of fever. The word has passed, that he must die!
Death has no terrors to the Christian's soul.
He does not fear to meet his Father's face.
A joyful hope—a trust in God's free grace,
Support his soul in this most trying hour.
—Death's hand is on him. One fond thought of home,
And much loved friends, no more in this world seen—
An upward gaze to heaven, serene and calm—
And then a smile, of such exceeding joy
As might be borrowed from an angel's face
When welcoming a pardoned soul to heaven!—
That beating heart is still!—and that fair brow
Bears the fixed impress of a heavenly peace!

His spirit passed not prematurely hence.
This life is given that we may train our souls
To piety and virtue;—this attained,
The purpose of our life has been fulfilled,
—The soul is ripe for heaven.

* * * * * *

—A heavy plunge!—the greedy waters close
O'er that deserted tenement of the soul.
The sea rolls heedless on—its foaming waves
Refuse to mark where is his resting place.

Alike to him where lies his mortal form;
Whether the Ocean heave above his head,
Or foreign earth conceal it from our view,
Or amid kindred dust it quiet rest,
Where friends a mournful pilgrimage may make
To weep with saddened pleasure.

Tears will flow,
Though they bedew no flowers above his head.
The full fount of a mother's love bursts forth;
The father's firmness melts; and brothers weep;
And sisters' yearning hearts send forth hot tears
In gushing showers, for him the loved and lost.

Weep on, weep on!—yet not, oh! not as those
Who without hope mourn for departed ones.
Ye can look forward, trusting in the love
That sent a Savior to redeem our souls
And point our hopes to an eternal heaven,
Where friends may meet again, and holier bands
Unite their spirits in a sweeter joy.

M.

FOR THE CHRISTIAN REGISTER.

PARAPHRASE OF THE 139th PSALM.

Lord, whither shall my spirit go,
Or where from thy dread presence fly?
If I aseend to heaven's bright throne—
I find thy dwelling place on high.

Borne on the pinions of the morn,
I soar beyond the mighty sea,
E'en *there* thy hand shall guide me on,
And thy right hand my safety be.

When darkness with her ebon wings
O'ershadows all the earth and sky,—
A light celestial cheers the gloom;—
I feel,—I *feel* that God is nigh.

Search me, O Lord, and know my heart,
Engrave the lines of virtue there;
Grant grace that sin may conquer not,
Nor trials tempt me to despair.

Thy mercies, Lord, a countless store,
Are freely scattered o'er the land;
As vainly may we number them,
As the bright grains of shining sand. X.

BIOGRAPHICAL.

COUNT RUMFORD.

Further extracts from the Memoir of Count Rumford in the Literary Miscellany.

We pass over some part of the more private history in this country, and follow him to Europe. He embarked from Boston for England in 1776.

He remained in England till the year 1784, where he pursued his favorite studies, and began a course of philosophical experiments on such subjects, as immediately concern the economy of human life. His free and communicative turn of mind, and the deep interest, which he discovered for the promotion of useful science, induced all parties to cherish him, as the greatest assistant to the increase of public happiness. He introduced a revision of the military exercise, and in some parts worked a reformation in the military establishment, which were acknowledged to be of the utmost consequence. He was knighted by the king of England in the year 1784, before he left that country to make the tour of Europe.

His reception upon the first visit, he made to the continent, was so flattering, and involved so many interesting scenes, that it deserves a particular relation, especially the manner, in which he became acquainted with Charles Theodore, the then elector of Bavaria. In the year 1784 Col. Thompson, while under half pay of the king, obtained liberty of his majesty to make a visit to Vienna. His object was to acquire a thorough knowledge of the civil, military, and statistical establishments of Europe. On his journey he passed through Flanders into Germany with the design of taking a different rout from the one, which he afterwards was induced to pursue. He arrived at Manheim, where the Duke De Deux Ponts, the present elector, happened to be reviewing some troops, belonging to the army of his uncle. Col. Thompson was mounted on a large, beautiful, English horse, which he had brought from England with him, and clad in a full dress uniform of a British officer. When he appeared, as a stranger, whom curiosity had induced to visit the parade, the Duke De Deux Ponts was struck with his fine appearance, and resolved not to let the opportunity escape of being acquainted with him. His inquiries were vain, and no other resource was found but to address himself personally to him. This first accidental interview was followed by a lasting friendship and esteem. The duke inquired the object of his visits to the continent, and whether he had determined upon the route, he should take to Vienna. He was informed of the direction, but prevailed upon Col. Thompson to pass through Munich, instead of the course he had proposed, with a promise of letters of introduction to the elector.

He went to Munich, and with the good fortune which seemed to watch him in all his steps, he was received by his Serene Highness with the greatest kindness and friendship.

After many fruitless endeavors to detain him at Munich and numerous flattering offers made to reconcile him to delay, he left the elector to complete his journey to the capital of Germany. While he resided here, a correspondence was kept up between him and the duke of Bavaria, until he obtained a promise from Col. Thompson to come and reside with him at Munich. Having been absent a few weeks, he returned to Munich, where he began that regular and wonderful system of improvements, hitherto unequalled in the annals of philosophy and humanity.

The first honor, conferred upon him by the elector on his return from Vienna, was making him Chamberlain in 1784 or 1785. About the same time also he was admitted a member of the academies of science of Munich and Manheim.

His attention was directed to the inquiries of the political and military state of the elector's circle. This knowledge was necessary to the effecting his benevolent plans for meliorating the condition of the poor, who thronged the metropolis, and for whose service he volunteered himself, and suffered no circumstance to be omitted, which could possibly aid the project.

The motives, which influenced him to undertake the reformation of the police, &c. in Bavaria, and the principles, which were adopted to carry it into effect, are stated by himself, as follow in his essays, published at London 1796.

"Having in the year 1784 with his majesty's gracious permission engaged myself in the service of his most serene highness, the elector Palatine, reigning duke of Bavaria, I have since been employed by his electoral highness in various public services, and particularly in arranging his military affairs, and introducing a new system of order, discipline, and economy among his troops."

"In the execution of this commission, ever mindful of that great and important truth that no political arrangement can be really good, except in so far, as it contributes to the general good of society, I have endeavored in all my operations to unite the interest of the soldier with the interest of civil society, and to render the military forces even in time of peace, subservient to the public good."

The king of Poland conferred upon him the order of St Stanislaus in the year 1786; and on his journey to Prussia the year following he was elected member of the academy of Berlin; and, as if it were impossible to stop the course of honors, literary, civil, and military, which were flowing upon, in 1788 he was appointed major general of cavaly, and privy counsellor of state. To complete for the present this progress of promotions he was placed at the head of the war department, and directed by the elector to adopt the necessary measures for executing his various plans for improving the conditon of the army and of the poor, and render them complete.

In the year 1789 Sir Benjamin established the house of industry at Manheim. This was the first experiment of the kind, to which he had directed his attention, and was the result of several years' study and close application to the interest of the military system. We cannot obtain a correct account of the different parts of this establishment, because, as he himself says, "it was his first attempt, or *coup d' essai*;" therefore in his essays he has chosen to give a description of that which was erected a few months after at Munich, which, he does not hesitate to say, may be taken for a perfect model for any similar institution.

The same year Sir Benjamin was occupied in founding the house of industry at Munich, or the military workhouse, as it was sometimes called, because the poor were employed in furfurnishing the articles of clothing for the fifteen Bavarian regiments of the elector's army. The troops of the Palatinate and of the duchies of Juliers and Bergen received their clothing from the house of industry at Manheim. This institution will be found not to rest upon the common, ephemeral, and partial endeavors to relieve the poor, which no sooner get into operation, than they languish and die for want of patronage. Its principles are such, that its continuance depends upon itself, and nothing, but beggars and vagabonds, can support it. It is maintained by the prevalence of those evils and distresses, it was formed to correct and relieve. This may readily be understood by recollecting, that express prohibitions were enjoined against any alms being given; and, in order more effectually to promulgate it, over the principal door, which leads to the court yard of the house of industry, was written in large letters of gold on a black ground, "*No alms will be received here.*"

To attempt a description of the wretched state of the poor in Bavaria; to recount the many ineffectual schemes, which had been adopted to exterminate idleness and beggary, to relate the distressing scenes, which were often witnessed among the unfortunate portion of the human race, and the regular system, which by time and impunity they had wrought for extorting involuntary contributions from the citizens; to state all the minute preparations and judicious arrangements, which were practised in the execution of this perfect and beautiful establishment, would be difficult and highly improper, since the founder has related them in elegant and forcible language in his first essay, of which no person should remain in ignorance. Those, who occasionally delight to peruse the story of fictitious distress, and boast of their tenderness and sensibility, when the tale of some unfortunate creature extorts the tear of sympathy, will find sufficient scope for the exercise of their feelings and imaginations by reading a few of his first chapters, because the oral declaration of thousands of those, formerly miserable beings, will attest, with the liveliest emotions of gratitude, the truth of what he reads. An extract however cannot be unacceptable.

"Some of these monsters were so void of all feeling, as to expose even their own children, naked and almost starved in the streets, in order that, by their cries and unaffected expressions of distress, they might move those, who passed by, to relieve them; and, in order to make them act their part more naturally, they were unmercifully beaten, when they came home, by their inhuman parents, if they did not bring with them a certain sum, which they were ordered to collect."

"I have frequently seen a poor child of five or six years of age late at night in the most inclement season sitting down almost naked at the corner of a street, and crying most bitterly; if he were asked what was the matter with him, he would answer, I am cold, and hungry, and afraid to go home; my mother told me to bring home twelve creutzers, and I have only been able to beg five. My mother will certainly beat me, if I don't carry home twelve creutzers.' Who could refuse so small a sum to relieve so much unaffected distress? But what horrid arts are these, to work upon the feelings of the public, and levy involuntary contributions for the support of idleness and debauchery!"

MISCELLANEOUS.

[From the N. Y. Weekly Messenger.]

CHILDREN.

Notwithstanding the infinite pains taken to spoil nature's lovely works, there is a principle of resistance, which allows of only partial success; and numbers of sweet children exist, to delight and soothe, and divert us, when we are weary or fretted by grown up people, and to justify all that has been said or written of the charms of childhood. Perhaps only women, their natural nurses and faithful protectresses, can thoroughly appreciate the attractions of the first few months of human existence. The recumbent position, the fragile limbs, the lethargic tastes, and ungrateful indifference to notice, of a very young infant, render it uninteresting to most gentlemen, except its father; and he is generally afraid to touch it, for fear of breaking its neck. But even in this state, mothers, grandmothers, aunts and nurses, assure you that strong indications of sense and genius may be discerned in the little animal; and I have known a clatter of surprise and joy excited through a whole family, and matter afforded for twenty long letters and innumerable animated conversations, by some marvellous demonstration of intellect in a creature in long clothes, who could not hold its head straight.

But as soon as the baby has acquired firmness and liveliness, as soon as it smiles at a familiar face, and stares at a strange one; as soon as it employs its hands and eyes in constant expeditions of discovery, and crows and leaps from the excess of animal contentment—it becomes an object of undefinable and powerful interest, to which all the sympathies of our nature attach us—an object at once of tenderness, interesting as it is in its helplessness and innocence.

Who has not occasionally, when fondling an infant, felt oppressed by the weight of mystery which hangs over its fate? Perhaps we hold in our arms an angel, kept but for a few months from the heaven in which it is to spend the rest of an immortal existence; perhaps we see the germ of all that is hideous and hateful in our nature. Thus looked and thus sported, thus calmly slumbered and sweetly smiled, the monsters of our race in our days of infancy.—Where are the marks to distinguish a Nero from a Trajan, an Abel from a Cain? But it is not in this spirit that it is either wise or happy to contemplate any thing. Better is it when we behold the energy and animation of young children, their warm affections, their ready, unsuspicious confidence, their wild, unwearied glee, their mirth so easily excited, their love so easily won—to enjoy unrestrained the pleasantness of life's morning; that morning so bright and joyous, and to teach us that nature intended us to be happy, and usually gains her end until we are old enough to discover how we may defeat it.

Little girls are my favorites. Boys, though sufficiently interesting and amusing, are apt to be infected, as soon as they assume the manly garb, with a little of that masculine violence and obstinacy, which, when they grow up, they will call spirit and firmness; and they lose earlier in life that docility, tenderness, and ignorance of evil, which are their sisters' peculiar charms. In all the range of visible creation, there is no object to me so attractive and delightful as a lovely, intelligent, gentle little girl, of eight or nine years old. This is the point at which may be witnessed the greatest improvement of intellect compatible with the lily-like purity of mind, to which taint is incomprehensible, danger unsuspected, and which wants not only the vocabulary, but the very idea of sin. Even the best of women would shrink from displaying her heart to our gaze, while lovely childhood allows us to read its very thought and fancy.

Children may teach us one blessed, one enviable art—the art of being easily happy. Kind nature has given to them that useful power of accommodation to circumstances, which compensates for so many external disadvantages; and it is only by injudicious management that it is lost. Give him but a moderate portion of food and kindness, and the peasant's child is happier than the duke's; free from artificial wants, unassisted by indulgence, all nature administers to his pleasures; he can carve out felicity from a bit of hazel twig, or fish for it successfully in a puddle.

He who feels thus, cannot contemplate, unmoved, the joys and sports of childhood: and he gazes perhaps on the care-free brow, and rapture-beaming countenance, with the melancholy and awe which the lovely victims of consumption inspire, when, unconscious of danger, they talk cheerfully of the future. He feels that he is in possession of a mysterious secret, of which happy children have no suspicion. He knows what the life is on which they are about to enter; and he is sure that whether it smiles or frowns upon them, its brightest glances will be cold and dull when compared with those in which they are now basking.

THE APPROACHING COMET.

If the half of the following predictions shall prove true, not only food will be furnished for customary superstitions, but ground of serious dread and consternation.

[From the Falmouth (Eng.) Packet.]

Lieut. R. Morrison of the Royal Navy, has published a most interesting work upon this magnificent phenomenon, which is expected to be seen in the course of this year, 1835, between the months of May and August, in the constellation of *Ursa Major*—Lieut. Morrison states that it will be far more splendid than the one of 1811; some writers affirm that "it will afford a degree of light equal to a full moon, that its tail will extend over 40 degrees," and when the head of the comet reaches the meridian, its tail will sweep the horizon. The author contends that the electric and attractive powers of the comet will have very serious effects upon our atmosphere, in producing inundations, earthquakes, storms, tempests, volcanic eruptions, and epidemic diseases. In support of the theory he refers to the different appearances of this comet for the last six hundred years—showing that in the comet years, these phenomena prevailed to a great extent. The author says;

"Relying on the correctness of our principle of cometary influence, we venture to predict that the summer of 1835 will be remarkable for intense heat, which may be expected to destroy the harvests in some parts of the world. That year will be noted for earthquakes and volcanoes, and other similar phenomena. The end of 1835, or early in 1836, may be expected to be remarkable for some one or more extensive earthquakes. The winters of 1836 or 1837, will bring a frost such as has not been equalled for at least 20 years. The parts of the earth which we anticipate will suffer most, are those situated to the North of Asia, and some parts of China. Those parts of the earth in the vicinity of volcanoes are always subject to the electrical phenomena of earthquakes, because the frequent internal changes which the combustion creates, must necessarily produce a derangement of electricity. And if, while the comet is near the earth, overcharged with electricity, there be any internal cavity of the earth deficient of that fluid, it will rush into the earth at that spot.—This we take to have been the case in 1456, near Naples, when the sudden rending of the earth destroyed 40,000 human beings."

LADY HESTER STANHOPE.

As this lady possesses and exerts great influence in Syria, we extract the following account of her, from "Letters from an officer in the U. S. Navy," lately published in the Commercial Advertiser.—*Ch. Int.*

"At a distance of three or four miles from ancient Sidon, you may perceive the tranquil seat of Lady Hester Stanhope, the celebrated English recluse. It is called Marillius, after the name of the convent that once occupied the site. Lady S. is a woman of a highly accomplished and powerful mind, who has exiled herself forever from her native land, where, previous to the death of her uncle, the distinguished premier of England, and of the celebrated Sir John Moore, to whom she was betrothed, she is supposed to have participated largely in the public councils, which gave a decided direction to the destinies of Europe. She is Amazonian in her habits, and affects to despise the effeminacy and propensities of her sex. Her male attire, and her fearless Mameluke horsemanship, command the admiration and regard of the wildest Arab of the desert, who have conceded to her an influence and power in this region, which was never before imparted to any European. She sustains a guard and a military police around her habitation, by means of which she ascertains the approach and business of every arrival at Sidon.

Her mansion, though somewhat elevated, is secluded from all human habitations, and no unbidden foot-step dares approach her solitary retreat. Exceedingly abstemious in her habits, restricting herself to the simplest diet, her residence is furnished with every viand and delicacy of the east, which with unbounded generosity, she lavishes upon her visiters. Her heart and her hand are ever open to the poor and the distressed, and the sick and afflicted find a physician and a comforter in the [illegible] The character of the people, and especially of the pachas and governors of the cities, is utterly treacherous and cruel; yet her power over them is unlimited. She generally declines visits; but relaxes her rule occasionally towards travellers from every other country than her own."

HONEY OF TREBIZOND.

Mr K. E. Abbot in a letter read before the Zoological Society of London, gave some account of the famous honey of Trebizond, spoken of by Xenophon in his history of the retreat of the ten thousand Greeks, as having produced the effect of temporary madness, or rather drunkenness, on all who eat of it, without, however, causing any serious consequences. It is supposed to be from the flowers of the *Azalea Pontica* that the bees extract this honey, that plant growing in abundance in this part of the country; and, its blossoms emitting the most exquisite odour. The effect which it has on those who eat it is, as Mr Abbot has witnessed, precisely that which Xenophon describes; when taken in a small quantity, it causes violent headache and vomiting, and the unhappy individual who has swallowed it resembles as much as possible a tipsy man; a large does will completely deprive him of all sense and power of moving for some hours.

POPULATION OF EGYPT.—The estimates of the population of Egypt have been extremely various; nor are we aware that it has ever been the subject of any accurate census: but the most careful recent estimates fix it about 2,500,000. The most detailed one, which seems to have been made with diligence, makes, of Copts, 160,000; Arab Fellahs, 3,250,000; Bedouin Arabs, 160,000; Arabian Greeks, 25,000; Jews, 20,000; Servians, 20,000; Armenians, 10,000; Franks, and Albanians, 20,000; Franks, or European Christians, 4,000; Mamelukes, 500; Ethiopians, 7,500.—*Murray's Encyclopædia of Geography.*

CANAL ACROSS THE ISTHMUS OF DARIEN.—Mr Clayton offered the following resolution,

Resolved, That the President of the United States be respectfully requested to consider the expediency of opening negotiations with the governments of other nations, and particularly with the governments of Central Africa, and New Grenada, for the purpose of effectually protecting by suitable treaty stipulations with them, such individuals, or companies, as may undertake to open a communication between the Atlantic and Pacific oceans, by the construction of a ship canal across the Isthmus, which connects North and South America, and of securing forever by such stipulations the free and equal right of navigating such canal to all such nations, on the payment of such reasonable tolls as may be established to compensate the capitalists who may engage in such undertaking and complete the work.

CURE FOR SWEARING.—Hawkins, who was a religious man himself, endeavored to encourage in his people those religious feelings which they had rather disregarded than despised; and after they had solemnly returned thanks to God for their deliverance when the ship was on fire and in imminent danger of being consumed, he took occasion, with their general consent "to banish swearing out of the three ships." This was effected by ordaining that in every ship there should be a ferule or palmer given to the first who was "taken with an oath." He could be rid of it only by taking another in the same offence, when he was to give him a palmeda, or stroke on the palm, and transfer to him the instrument of punishment. Whoever had it in his possession at the time of morning or evening prayer was to receive three palmedas from the captain, or master, and still bear it, till he could make a transfer agreeable to the law. This in a few days, "brought both swearing and ferules out of use, and," he adds, "in vices custom is the principal sustenance; and, for their reformation it is little available to give good counsel, or make good laws and ordinances, except they be executed.—*Southey's Naval Hist. of England.*

ICEBERG.—The first object that attracted our attention after we crossed the Atlantic differed in no small degree from the subject of my preceding observations, for who will presume to compare a woman to an iceberg? The first of the magnificent objects we saw had an appearance so splendid, so unlike any thing I had ever seen, that the impression is not likely to fade from my memory. Its first aspect was that of a very high uncultivated mountain, and, when, in a few moments it changed its character, it resembled the most noble castellated structure the mind can conceive. Then again it was canopied by light passing clouds, the clear outline of its irregular pinnacles becoming less and less distinct, until, gradually receding from our view, they were blended with the misty vapor which obscured them, and the immense fabric of frozen water seemed to melt into air.—Towards evening the bright tint of the western horizon indicated our affinity with the ice. The light and vivid color which was reflected in the heavens, gradually softened in its declination towards the margin of the sea, until its etherial aspect assumed the soft azure of the ultra marine.

PITT'S FIRST SPEECH.—His first speech in the House of Commons (February 26) was nearly accidental. Burke's bill, for the reduction of the civil list, was in debate. Lord Nugent rose to speak against the bill. While he was speaking, Bying, member for Middlesex, asked Pitt whether he would not reply. His answer was a doubtful one, but he at length came to the determination of remaining silent. However, on the conclusion of Lord Nugent's speech, Bying called out his name. His call was instantly and loudly echoed, and Pitt, observing that the House waited for him, thought it became him to rise. His speech was brief, but it gave remarkable promise by its vividness, elegance, and fervour. It was pronounced, from that moment, that the mantle of Chatham had descended on shoulders worthy of its inspiration. The members of both parties were unqualified in their praise. Burke, in his idiomatic style, declared that "he was not merely a chip of the old block, but the old block itself." Fox carried him to Brookes's, where he was elected, and thus was at once brought into intercourse with all the leading men on the side of Opposition. But it was soon clear that Brookes's was not his element: he never played; he never gave way to the still more exceptionable habits which were then considered to be almost essential to fashionable society. His name continued on the books of the club for some years, but its tastes were not his, and he scarcely ever set foot within its walls from the time of his becoming a minister.]

ANTIQUITIES.—On the banks of the White River, in Arkansas are to be seen the brick foundations of houses; and near the same place, six hundred and forty acres are enclosed by a wall, and in the centre there is a circular building. North of this there are the ruins of a city; parallel streets crossing each other at right angles, may be traced by brick foundations, one mile in lenght. The bricks are shaped like modern bricks.

REGISTER FOR 1835.

JAMES LORING, 132 Washington street, has just published the Massachusetts Register, for 1835, containing the names of the new Legislature, new City Officers, Justices, Lawyers, Ministers and Doctors throughout the State; with the Cashiers of the Banks in Maine, Vermont and New Hampshire, and the names of the Banks in Connecticut and Rhode Island. Also, a complete list of the Post Masters, Militia Officers, Colleges, Education, Missionary, Bible, Tract, Sabbath School, Medical, Literary, Marine, Temperance and Charitable Societies, Banks and Insurance Companies, National Army and Navy Departments, Names of Consuls, &c. and much other useful information.

Just published, as above, STORIES OF GEN. WARREN, in Relation to the Fifth of March Massacre and the Battle of Bunker Hill. To which is added Gen. Warren's Oration on the Fifth of March Massacre.—By a Lady of Boston. feb 28

PHRENOLOGICAL BOOKS.

MARSH CAPEN & LYON, No. 138 Washington street, Boston have published and keep constantly for sale, the following Phrenological Works, viz.

Spurzheim's Phrenology, 2 vols. 8vo; Vol. 1st Physiological part, with plates; Vol. 2d, Philosophical

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